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BUDDHIST LEGENDS

Translated from the original Pali text of the

DHAMMAPADA COMMENTARY

BY

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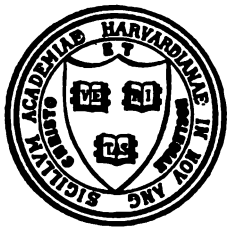

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BOOK III. THOUGHTS, CITTA VAGGA

III. 1. ELDER MEGHIYA [1]

Thoughts, unsteady, fickle. This religious instruction was given by the Teacher while he resided on Cālikā mountain with reference to Venerable Meghiya. (For the story of this Elder, the entire Meghiya Suttanta should be related in detail.)[2] [287]

Once upon a time, by reason of attachment to the Three Evil Thoughts, Lust, Hatred, Delusion, Elder Meghiya was unable to practice Exertion in this mango-grove and returned to the Teacher. The Teacher addressed him as follows, "Meghiya, you committed a grievous fault. I asked you to remain, saying to you, 'I am now alone, Meghiya. Just wait until some other monk appears.' But despite my request, you went your way. A monk should never leave me alone and go his way when I ask him to remain. A monk should never be controlled thus by his thoughts. As for thoughts, they are flighty, and a man ought always to keep them under his own control." So saying, the Teacher pronounced the two following Stanzas,

33. Thoughts, unsteady, fickle, difficult to guard, difficult to control,
A wise man makes straight, even as a fletcher his arrow.

34. Like a fish thrown up on dry land from his watery home,
These thoughts writhe and quiver in their efforts to shake off the power of Māra. [289]

At the conclusion of the Stanzas Elder Meghiya was established in the Fruit of Conversion and many others in the Fruits of the Second and Third Paths.

III. 2. THE MIND-READER [3]

Thoughts are unruly and flighty. This religious instruction was given by the Teacher while he was in residence at Sāvatthi with reference to a certain monk. [290]

[1] Cf. *Thera-Gāthā Commentary*, lxvi. Text: N i. 287–289.
[2] *Aṅguttara*, iv. 354–358. Cf. also *Udāna*, iv. 1: 34–37.
[3] Cf. Hardy's *Manual of Buddhism*, pp. 287–290. Text: N i. 290–297.

In the country of the king of the Kosalans, it appears, at the foot of a mountain, was a certain thickly settled village named Mātika. Now one day sixty monks who had received from the Teacher a Subject of Meditation leading to Arahatship came to this village and entered it for alms. Now the headman of this village was a man named Mātika. When Mātika's mother saw the monks, she provided them with seats, served them with rice-porridge flavored with all manner of choice flavors, and asked them, "Reverend Sirs, where do you desire to go?" "To some pleasant place, great lay disciple." Knowing that the monks were seeking a place of residence for the season of the rains, she flung herself at their feet and said to them, "If the noble monks will reside here during these three months, I will take upon myself the Three Refuges and the Five Precepts and will perform Fast-day duties." The monks consented, thinking to themselves, "With her assistance we shall be free from anxiety on the score of food and shall be able to effect Escape from Existence."

Mātika's mother superintended the erection of a monastery to serve as their place of residence, presented it to them, and the monks took up their residence there. On a certain day they met together and admonished each other as follows, "Brethren, it behooves us not to live the life of Heedlessness, for before us stand the Eight Great Hells with gates wide open, even as our own houses. Now we have come hither thus, having received a Subject of Meditation from the living Buddha. And the favor of the Buddhas cannot be won by a deceitful person, even though he walk in their very footsteps. Only by doing the will of the Buddhas can their favor be won. Therefore be Heedful. Two monks may neither stand nor sit in any one place. In the evening we shall meet together to wait upon the Elder, and early in the morning we shall meet together when it is time to go the rounds for alms. At other times two of us must never be together. If, however, a monk be taken sick, [291] let him come to the monastery court and strike a bell. At the signal given by the stroke on the bell, we will come together and provide a remedy for him." Having made this agreement, they entered upon residence.

One day, while the monks were in residence, that female lay disciple took ghee, molasses, and other kinds of food and at eventide, accompanied by a retinue of slaves and servants, went to the monastery. Seeing no monks, she asked some men, "Where have the noble monks gone?" "My lady, they must be sitting in their own respective night-quarters and day-quarters." "What must I do in order to see them?"

Men who knew about the agreement made by the Congregation of Monks said, "If you strike the bell, my lady, they will assemble." So she struck the bell. When the monks heard the sound of the bell, they thought to themselves, "Someone must be sick." And coming forth from their several quarters, they assembled in the monastery court. No two monks came by the same path.

When the female lay disciple saw them approach one at a time, each from his own quarters, she thought to herself, "My sons must have had a quarrel with each other." So, after paying obeisance to the Congregation of Monks, she asked them, "Have you had a quarrel, Reverend Sirs?" "No indeed, great lay disciple." "If, Reverend Sirs, there is no quarrel among you, how is it that, whereas in coming to our house you came all together, to-day you do not approach in this manner, but instead approach one at a time, each from his own quarters?" "Great lay disciple, we were sitting each in his own cell, engaged in the practice of meditation." "What do you mean, Reverend Sirs, by this expression, 'practice of meditation'?" "We rehearse the Thirty-two Constituent Parts of the Body, and thus obtain a clear conception of the decay and death inherent in the body, great lay disciple." "But, Reverend Sirs, are you alone permitted to rehearse the Thirty-two Constituent Parts of the Body, and thus obtain a clear conception of the decay and death inherent in the body; or are we also permitted to do this?" [292] "This practice is forbidden to none, great lay disciple." "Well then, teach me also the Thirty-two Constituent Parts of the Body and show me how to obtain a clear conception of the decay and death inherent in the body." "Very well, lay disciple," said the monks, "learn them." So saying, they taught her all. She began at once to rehearse the Thirty-two Constituent Parts of the Body, striving thereby to obtain for herself a clear conception of the decay and death inherent in the body. So successful was she that even in advance of those monks she attained the Three Paths and the Three Fruits, and by the same Paths won the Four Supernatural Powers and the Higher Faculties.

Arising from the bliss of the Paths and the Fruits, she looked with Supernatural Vision and considered within herself, "At what time did my sons attain this state?" Immediately she became aware of the following, "All these monks are still in the bondage of Lust, Hatred, Delusion. They have not yet, by the practice of Ecstatic Meditation, induced Spiritual Insight." Then she pondered, "Do my sons possess the dispositions requisite for the attainment of Arahatship or do they

not?" She perceived, "They do." Then she pondered, "Do they possess suitable lodgings or do they not?" Immediately she perceived that they did. Then she pondered, "Have they proper companions or have they not?" Immediately she perceived that they had. Finally she pondered the question, "Do they receive proper food or do they not?" She perceived, "They do not receive proper food."

From that time on she provided them with various kinds of rice-porridge and with all manner of hard food and with soft food flavored with various choice flavors. And seating the monks in her house, she offered them Water of Donation and presented the food to them, saying, "Reverend Sirs, take and eat whatever you desire." As the result of the wholesome food they received, their minds became tranquil; and as the result of tranquillity of mind, they developed Spiritual Insight and attained Arahatship, together with the Supernatural Powers. Then the thought occurred to them, "The great female lay disciple has indeed been our support. Had we not received wholesome food, we should never have attained the Paths and the Fruits. As soon as we have completed our residence and celebrated the Terminal Festival, [293] let us go visit the Teacher." Accordingly they took leave of the great female lay disciple, saying, "Lay disciple, we desire to see the Teacher." "Very well, noble sirs," said she. So she accompanied them on their journey a little way, and then, saying, "Look in on us again, Reverend Sirs," and many other pleasant words, she returned to her house.

When those monks arrived at Sāvatthi, they paid obeisance to the Teacher and sat down respectfully on one side. The Teacher said to them, "Monks, you have evidently fared well, had plenty to eat, and not been troubled on the score of food." The monks replied, "We have indeed fared well, Reverend Sir, had plenty to eat, and by no means been troubled on the score of food. For a certain female lay disciple, the Mother of Mātika, knew the course of our thoughts, insomuch that the moment we thought, 'Oh that she would prepare such and such food for us!' she prepared the very food we thought of and gave to us." Thus did they recite her praises.

A certain monk, who heard his brethren praise the virtues of their hostess, conceived a desire to go there. So obtaining a Subject of Meditation from the Teacher, he took leave of the Teacher, saying, "Reverend Sir, I intend to go to that village." And departing from Jetavana, he arrived in due course at that village and entered the monastery. On the very day he entered the monastery he thought

to himself, "I have heard it said that this female lay disciple knows every thought that passes through the mind of another. Now I have been wearied by my journey and shall not be able to sweep the monastery. Oh that she would send a man to make ready the monastery for me!" The female lay disciple, sitting in her house, pondering within herself, became aware of this fact and sent a man thither, saying to him, "Go make ready the monastery and turn it over to him." The man went and swept the monastery and turned it over to him. Then the monk, desiring to have water to drink, thought to himself, "Oh that she would send me some sweetened water!" Straightway the female lay disciple sent it. On the following day, early in the morning, he thought to himself, "Let her send me rice-porridge with plenty of butter, together with some dainty bits." The female lay disciple straightway did so. [294] After he had finished drinking the porridge, he thought to himself, "Oh that she would send me such and such hard food!" The female lay disciple straightway sent this also to him.

Then he thought to himself, "This female lay disciple has sent me every single thing I have thought of. I should like to see her. Oh that she would come to me in person, bringing with her soft food seasoned with various choice seasonings!" The female lay disciple thought to herself, "My son wishes to see me, desires me to go to him." So procuring soft food, she went to the monastery and gave it to him. When he had eaten his meal, he asked her, "Lay disciple, your name is Mother of Mātika?" "Yes, dear son." "You know the thoughts of another?" "Why do you ask me, dear son?" "You have done for me every single thing I have thought of; that is why I ask you." "Many are the monks who know the thoughts of another, dear son." "I am not asking anyone else; I am asking you, lay disciple." Even under these circumstances the female lay disciple avoided saying, "I know the thoughts of another," and said instead, "Those who know not the thoughts of another do thus, my son."

Thereupon the monk thought to himself, "I am in a most embarrassing position. They that are unconverted entertain both noble and ignoble thoughts. Were I to entertain a single sinful thought, she would doubtless seize me by the topknot, bag and baggage, as she would seize a thief, and do me harm. Therefore I had best run away from here." So he said to the female lay disciple, "Lay disciple, I intend to go away." "Where are you going, noble sir?" "To the Teacher, lay disciple." "Reside here for a while, Reverend Sir."

"I can no longer reside here, lay disciple. I must positively go away." With these words he departed and went to the Teacher.

The Teacher asked him, "Monk, are you no longer residing there?" "No, Reverend Sir, I cannot reside there any longer." "For what reason, monk?" "Reverend Sir, that female lay disciple knows every single thought that passes through my mind. It occurred to me, 'They that are unconverted entertain both noble and ignoble thoughts. Were I to entertain a single sinful thought, she would doubtless seize me by the topknot, bag and baggage, as she would seize a thief, and do me harm.' That is why I have returned." "Monk, that is the very place where you ought to reside." [295] "I cannot, Reverend Sir, I will not reside there any longer." "Well then, monk, can you guard just one thing?" "What do you mean, Reverend Sir?" "Guard your thoughts alone, for thoughts are hard to guard. Restrain your thoughts alone. Do not concern yourself with aught else, for thoughts are unruly." So saying, he pronounced the following Stanza,

35. Thoughts are unruly and flighty, and flit and flutter wherever they list.
It is a good thing to tame the thoughts; tamed thoughts bring happiness. [296]

When the Teacher had admonished that monk, he dismissed him, saying, "Go, monk, concern yourself with nothing else. Resume residence in that same place." And that monk, after being admonished by the Teacher, went to that same place and concerned himself with nothing other than his thoughts. The great female lay disciple looked with Supernatural Vision. Seeing the Elder, she determined by her own knowledge alone the following fact, "My son has now gained a Teacher who gives admonition and has returned once more." And forthwith she prepared wholesome food and gave it to him. Once having received wholesome food, in but a few days the Elder attained Arahatship.

As the Elder passed his days in the enjoyment of the bliss of the Paths and the Fruits, he thought to himself, "The great female lay disciple has indeed been a support to me. By her assistance I have gained Release from Existence." And he considered within himself, "Has she been a support to me in my present state of existence only, or has she been a support to me in other states of existence also, as I have passed from one state of existence to another in the round of existences?" With this thought in mind he recalled a hundred states of existence less one. Now in a hundred states of existence less one that female lay disciple had been his wife, and her affections had been

set on other men, and she had caused him to be deprived of life. When, therefore, the Elder beheld the huge pile of demerit she had accumulated, he thought to himself, "Oh, what wicked deeds this female lay disciple has committed!"

The great female lay disciple also sat in her house, considering within herself the following thought, "Has my son reached the goal of the religious life?" Perceiving that he had attained Arahatship, she continued her reflections as follows, "When my son attained Arahatship, he thought to himself, 'This female lay disciple has indeed been a powerful support to me.' Then he considered within himself, 'Has she been a support to me in previous states of existence also or has she not?' With this thought in mind he recalled a hundred states of existence less one. Now in a hundred states of existence less one I conspired with other men and deprived him of life. [297] When, therefore, he beheld the huge pile of demerit I thus accumulated, he thought to himself, 'Oh, what wicked deeds this female lay disciple has committed!' Is it not possible that, as I have passed from one state of existence to another in the round of existences, I have rendered assistance to him?"

Considering the matter further, she called up before her mind her hundredth state of existence and became aware of the following, "In my hundredth state of existence I was his wife. On a certain occasion, when I might have deprived him of life, I spared his life. I have indeed rendered great assistance to my son." And still remaining seated in her house, she said, "Discern further and consider the matter." By the power of Supernatural Audition the monk immediately heard what she said. Discerning further, he called up before his mind his hundredth state of existence and perceived that in that state of existence she had spared his life. Filled with joy, he thought to himself, "This female lay disciple has indeed rendered great assistance to me." Then and there, reciting the questions relating to the Four Paths and Fruits, he passed into that form of Nibbāna in which no trace of the Elements of Being remains.

III. 3. A DISCONTENTED MONK[1]

Thoughts are exceedingly hard to see. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain discontented monk.

We are told that while the Teacher was in residence at Sāvatthi, a certain treasurer's son approached an Elder who resorted to his house for alms and said to him, "Reverend Sir, I desire to obtain Release from Suffering. Tell me some way by which I can obtain Release from Suffering." [298] The Elder replied, "Peace be unto you, brother. If you desire Release from Suffering, give ticket-food, give fortnightly food, give lodging during the season of the rains, give bowls and robes and the other Requisites. Divide your possessions into three parts: with one portion carry on your business; with another portion support son and wife; dispense the third portion in alms in the Religion of the Buddha."

"Very well, Reverend Sir," said the treasurer's son, and did all in the prescribed order. Having done all, he returned to the Elder and asked him, "Reverend Sir, is there anything else I ought to do?" "Brother, take upon yourself the Three Refuges and the Five Precepts." The treasurer's son did so, and then asked whether there was anything else he ought to do. "Yes," replied the Elder, "take upon yourself the Ten Precepts." "Very well, Reverend Sir," said the treasurer's son, and took upon himself the Ten Precepts. Because the treasurer's son had in this manner performed works of merit, one after another (*anupubbena*), he came to be called Anupubba. Again he asked the Elder, "Reverend Sir, is there anything else I ought to do?" The Elder replied, "Yes, become a monk." The treasurer's son immediately retired from the world and became a monk.

Now he had a teacher who was versed in the Abhidhamma and a preceptor who was versed in the Vinaya. After he had made his full profession, whenever he approached his teacher, the latter repeated questions found in the Abhidhamma, "In the Religion of the Buddha it is lawful to do this, it is unlawful to do that." And whenever he approached his preceptor, the latter repeated questions found in the Vinaya, "In the Religion of the Buddha it is lawful to do this, it is

[1] Text: N i. 297–300.

unlawful to do that; this is proper, this is improper." After a time he thought to himself, "Oh, what a wearisome task this is! I became a monk in order to obtain Release from Suffering, but here there is not even room for me to stretch out my hands. [299] It is possible, however, to obtain Release from Suffering, even if one live the house-life. I had best become a householder once more."

From that time forth, discontented and dissatisfied, he rehearsed the Thirty-two Constituent Parts of the Body no more and received instruction no more. He became emaciated, his skin shriveled up, veins stood out all over his body, weariness oppressed him, and his body was covered with scabs. The probationers and novices asked him, "Brother, how is it that wherever you stand, wherever you sit, you are sick of the jaundice, emaciated, shriveled up, your body covered with scabs? What have you done?" "Brethren, I am discontented." "Why?" He told them his story, and they told his teacher and his preceptor, and his teacher and his preceptor took him with them to the Teacher.

Said the Teacher, "Monks, why have you come?" "Reverend Sir, this monk is dissatisfied in your Religion." "Monk, is what they say true?" "Yes, Reverend Sir." "Why are you dissatisfied?" "Reverend Sir, I became a monk in order to obtain Release from Suffering. My teacher has recited passages from the Abhidhamma, and my preceptor has recited passages from the Vinaya. Reverend Sir, I have come to the following conclusion, 'Here there is not even room for me to stretch out my hands. It is possible for me to obtain Release from Suffering as a householder. I will therefore become a householder.'" "Monk, if you can guard one thing, it will not be necessary for you to guard the rest." "What is that, Reverend Sir?" "Can you guard your thoughts?" "I can, Reverend Sir." "Well then, guard your thoughts alone." Having given this admonition, the Teacher pronounced the following Stanza,

36. Thoughts are exceedingly hard to see, exceedingly subtle, and flit and flutter wherever they list.
A wise man should guard his thoughts; guarded thoughts bring happiness.

III. 4. NEPHEW SAÑGHARAKKHITA [1]

Thoughts wander afar. This religious instruction was given by the Teacher while he was in residence at Sāvatthi with reference to Sañgharakkhita. [300]

The story goes that a certain youth of respectable family living at Sāvatthi, after hearing a sermon of the Teacher, retired from the world, was received into the Order, made his full profession, and in but a few days attained Arahatship. He was known as Elder Sañgharakkhita. [301] When his youngest sister gave birth to a son, she named him after the Elder, and thus he came to be known as Nephew Sañgharakkhita. When Nephew Sañgharakkhita came of age, he entered the Order under the Elder, and after making his full profession, entered upon residence for the period of the rains at a certain village monastery. Receiving two sets of robes such as are worn by monks during the period of the rains, one seven cubits long, the other eight cubits long, he decided to present the robe eight cubits long to his preceptor and to keep the robe seven cubits long for himself. When he had completed residence, he set out for the purpose of seeing his preceptor and journeyed from place to place, receiving alms by the way.

He arrived at the monastery before the Elder arrived. Entering the monastery, he swept the Elder's day-quarters, set out water for bathing the feet, prepared a seat, and then sat down, watching the road by which the Elder would approach. When he saw the Elder approach, he advanced to meet him, took his bowl and robe, seated the Elder with the words, "Pray be seated, Reverend Sir," took a palm-leaf fan and fanned him, gave him water to drink, and bathed his feet. Finally he brought forth the robe, laid it at the Elder's feet, and said, "Reverend Sir, pray wear this robe." Having so done, he resumed fanning him. Said the Elder to the nephew, "Sañgharakkhita, I have a complete set of robes; you wear this robe yourself." "Reverend Sir, from the moment I received this robe I set my heart on giving it to you alone. Pray make use of it." "Never mind, Sañgharakkhita, my set of robes is complete; you wear this robe yourself." "Reverend Sir, pray do not refuse the robe, for if you wear it, great will be the fruit I shall receive thereby."

Although the younger monk repeated his request several times,

[1] Text: N i. 300–305.

[302] the Elder refused to accept the present of the robe. So, as the younger monk stood there fanning the Elder, he thought to himself, "While the Elder was a layman, I stood in the relation of nephew to him. Since he has been a monk, I have been his fellow-resident. But in spite of this he is not willing as my preceptor to share my possessions. If he is not willing to share my possessions with me, why should I longer remain a monk? I will become a householder once more." Then the following thought occurred to him, "It is a hard thing to live the house-life. Suppose I become a householder once more; how shall I gain a living?" Finally the following thought occurred to him,[1]

"I will sell this robe eight cubits long and buy me a she-goat. Now she-goats are very prolific, and as fast as the she-goat brings forth young, I will sell them, and in this way accumulate some capital. As soon as I have accumulated some capital, I will fetch me a wife. My wife will bear me a son, and I will name him after my uncle. I will put my son in a go-cart, and taking son and wife with me, will go to pay my respects to my uncle. As I journey by the way, I will say to my wife, 'Just bring me my son; I wish to carry him.' She will reply, 'Why should you carry this boy? Come, push this go-cart.' So saying, she will take the boy in her arms, thinking to herself, 'I will carry him myself.' But lacking the necessary strength to carry him, she will let him fall in the path of the wheels, and the go-cart will run over him. Then I will say to her, 'You would not even give me my own son to carry, although you were not strong enough to carry him yourself. You have ruined me.' So saying, I will bring down my stick on her back."

Thus pondered the younger monk [303] as he stood fanning the Elder. As he concluded his reflections, he swung his palm-leaf fan and brought it down on the head of the Elder. The Elder considered within himself, "Why did Saṅgharakkhita strike me on the head?" Immediately becoming aware of every single thought that had passed through the mind of his nephew, he said to him, "Saṅgharakkhita, you did not succeed in hitting the woman; but what has an old Elder done to deserve a beating?" The younger monk thought to himself, "Oh, I am ruined! My preceptor, it appears, knows every thought that has passed through my mind. What have I to do with the life of a monk any longer?" Straightway he threw his fan away

[1] Cf. *Panchatantra:* Pūrṇabhadra's recension, v. vii; *Tantrākhyāyika*, v. i.

and started to run off. But the probationers and novices ran after him, caught him, and led him to the Teacher.

When the Teacher saw those monks, he asked them, "Monks, why have you come here? Have you captured a monk?" "Yes, Reverend Sir. This probationer became discontented and ran away, but we captured him and have brought him to you." "Monk, is what they say true?" "Yes, Reverend Sir." "Monk, why did you commit so grievous a fault? Are you not the son of a Buddha the powers of whose will are ever active? And once having retired from the world in the Religion of a Buddha like me, though you failed through self-conquest to win for yourself the title of one who has attained the Fruit of Conversion or the Fruit of the Second Path or the Fruit of the Third Path or Arahatship, yet for all that, why did you commit so grievous a fault as this?"

"I am discontented, Reverend Sir." "Why are you discontented?" In reply the younger monk related the whole story of his experiences, from the day he received the robes worn by monks in residence to the moment when he struck the Elder on the head with his palm-leaf fan. "Reverend Sir," said he, "that is why I ran away." [304] Said the Teacher, "Come, monk; be not disturbed. The mind has a way of dwelling on subjects that are far off. One should strive to free it from the bonds of Lust, Hatred, and Delusion." So saying, he pronounced the following Stanza,

37. Thoughts wander afar, wander alone, are bodiless, seek a hiding place;
Whoso restrain their thoughts will obtain release from the bond of Māra.

III. 5. ELDER THOUGHT-CONTROLLED [1]

He whose heart abides not steadfast. This religious instruction was given by the Teacher while he was in residence at Sāvatthi with reference to Elder Thought-controlled, Cittahattha. [305]

The story goes that a certain youth of respectable family, living at Sāvatthi, went into the forest to look for an ox that was lost. When it was midday, he saw the ox and released the herds, and being oppressed by hunger and thirst, thought to himself, "I can surely get something to eat from the noble monks." So he entered the monastery,

[1] This is a free version of *Jātaka* 70: i. 311–315. The *Jātaka*, however, quotes not *Dhammapada* 38, but *Dhammapada* 35. Text: N i. 305–313.

went to the monks, bowed to them, and stood respectfully on one side. Now at that time the food which remained over and above to the monks who had eaten lay in the vessel used for refuse. When the monks saw that youth, exhausted by hunger as he was, they said to him, "Here is food; take and eat it." (When a Buddha is living in the world, there is always a plentiful supply of rice-porridge, together with various sauces and curries.) [306] So the youth took and ate as much food as he needed drank water, washed his hands, and then bowed to the monks and asked them, "Reverend Sirs, did you go to some house by invitation to-day?" "No, lay disciple; monks always receive food in this way."

The youth thought to himself, "No matter how busy and active we may be, though we work continually both by night and by day, we never get rice-porridge so deliciously seasoned. But these monks, according to their own statement, eat it continually. Why should I remain a layman any longer? I will become a monk." Accordingly he approached the monks and asked to be received into the Order. The monks said to him, "Very well, lay disciple," and received him into the Order. After making his full profession, he performed all the various major and minor duties; and in but a few days, sharing in the rich offerings which accrue to the Buddhas, he became fat and well-liking.

Then he thought to himself, "Why should I live on food obtained by making alms-pilgrimages? I will become a layman once more." So back he went and entered his house. After working in his house for only a few days, his body languished. Thereupon he said to himself, "Why should I endure this suffering any longer? I will become a monk." So back he went and became a monk again. But after spending a few days as a monk, becoming discontented once more, off he went again. Now when he was a monk, he was a helper of the other monks. After a few days he became discontented again and said to himself, "Why should I live the life of a layman any longer? I will become a monk." So saying, he went to the monks, bowed, and asked to be received into the Order. Because he had helped them, the monks received him into the Order once more. In this manner he entered the Order and left it again six times in succession. The monks said to themselves, "This man lives under the sway of his thoughts." So they gave him the name Thought-controlled, Elder Cittahattha.

As he was thus going back and forth, his wife became pregnant.

The seventh time [307] he returned from the forest with his farming implements he went to the house, put his implements away, and entered his own room, saying to himself, "I will put on my yellow robe again." Now his wife happened to be abed and asleep at the time. Her undergarment had fallen off, saliva was flowing from her mouth, she was snoring, her mouth was wide open; she appeared to him like a swollen corpse. Grasping the thought, "All that is in this world is transitory, is involved in suffering," he said to himself, "To think that because of her, all the time I have been a monk, I have been unable to continue steadfast in the monastic life!" Straightway taking his yellow robe by the hem, he ran out of the house, binding the robe about his belly as he ran.

Now his mother-in-law lived in the same house with him. When she saw him departing in this wise, she said to herself, "This renegade, who but this moment returned from the forest, is running from the house, binding his yellow robe about him as he runs, and is making for the monastery. What does this mean?" Entering the house and seeing her daughter asleep, she knew at once, "It was because he saw her asleep that he became disgusted and went away." So she shook her daughter and said to her, "Rise, hag. Your husband saw you asleep, became disgusted, and went away. You will have him no more for your husband henceforth." "Begone, mother. What matters it whether he has gone or not? He will be back again in but a few days." [308]

As Cittahattha proceeded on his way, repeating the words, "All that is in this world is transitory, is involved in suffering," he obtained the Fruit of Conversion. Continuing his journey, he went to the monks, bowed to them, and asked to be received into the Order. "No," said the monks, "we cannot receive you into the Order. Why should you become a monk? Your head is like a grindstone." "Reverend Sirs, receive me into the Order just this once." Because he had helped them, they received him into the Order. After a few days he attained Arahatship, together with the Supernatural Faculties.

Thereupon they said to him, "Brother Cittahattha, doubtless you alone will decide when it is time for you to go away again; you have tarried here a long while this time." "Reverend Sirs, when I was attached to the world, I went away; but now I have put away attachment to the world; I have no longer any desire to go away." The monks went to the Teacher and said, "Reverend Sir, we said such and such to this monk, and he said such and such to us in reply. He

utters falsehood, says what is not true." The Teacher replied, "Yes, monks, when my son's mind was unsteady, when he knew not the Good Law, then he went and came. But now he has renounced both good and evil." So saying, he pronounced the following Stanzas,

38. He whose heart abides not steadfast,
He who knows not the Good Law,
He whose faith flounders about,
Such a man lacks perfect wisdom.

39. He whose heart is unwetted by the rain of lust,
He whose heart is unsinged by the fire of ill-will,
He who has renounced both good and evil,
He who is vigilant, — such a man has nothing to fear. [310]

Now one day the monks began a discussion: "Brethren, grievous indeed are these evil passions of ours. So noble a youth as this, predestined to attain Arahatship, swayed by evil passions, became a monk seven times, and seven times returned to the world." The Teacher heard them discussing this matter, went at an opportune moment, entered the Hall of Truth, sat down in the Seat of the Buddha, and asked them, "Monks, what is it you are sitting here now talking about?" When they told him, he said, "It is precisely so, monks. The evil passions are indeed grievous. If they could take on material forms, so that they could be put away somewhere, a World would be too restricted for them and the Heaven of Brahmā too low for them. There would not be room for them anywhere. They bewilder even one like me, possessed of wisdom, a being of noble birth. Who can describe their effect on others? For in a previous state of existence even I, all because of half a pint-pot of seed-beans [311] and a blunt spade, became a monk six times and returned to the world six times." "When did that happen, Reverend Sir?" "Do you wish to hear about it, monks?" "Yes, Reverend Sir." "Well then, listen." So saying, the Teacher related the following

5 a. Story of the Past: Kuddāla and his spade

Once upon a time, when Brahmadatta reigned at Benāres, there dwelt at Benāres a certain wise man named Spade Sage, Kuddāla. He became a monk of an heretical Order and dwelt for eight months in the Himālaya country. One night during the season of the rains, when the ground was wet, he thought to himself, "I have in my house half a pint-pot of seed-beans and a blunt spade; my seed-beans

must not be lost." So he returned to the world, tilled a certain plot of ground with his spade, planted that seed, and put a fence around it. When the beans were ripe, he pulled them up, and setting aside a pint-pot of beans for seed, he used the rest for food. Then he thought to himself, "Why should I live the life of a layman any longer? I will reside in the Himālaya country for eight months more as a monk." So he departed from his house and became a monk once more. In this manner, all because of half a pint-pot of seed-beans and a blunt spade, he became a monk seven times, and seven times returned to the world.

The seventh time he thought to himself, "Seven times I have returned to the world after becoming a monk, all because of this blunt spade. I will throw it away somewhere." So he went to the bank of the Ganges, carrying the pint-pot of seed-beans and the blunt spade with him. As he stood on the bank of the river, he thought to himself, "If I see the spot where these things fall, I may be tempted to descend into the river and fish them out. Therefore I will take care to throw them in such a way that I shall not see where they fall." Accordingly he wrapped the pint-pot of seeds in a cloth, tied the cloth to the handle of the spade, and grasped the spade by the tip of the handle. And standing there on the bank of the Ganges, he closed his eyes, whirled the spade three times round over his head, [312] and flung it into the Ganges. Then he faced about so that he might not see where the spade fell and cried three times with a loud voice, "I have conquered! I have conquered!"

Just at that moment the king of Benāres, who had returned from suppressing disorder on his frontier and pitched camp on the bank of the river and descended into the stream to bathe, heard that cry. Now the cry, "I have conquered!" is a cry kings do not like to hear. The king of Benāres therefore went to Cittahattha and said, "I have but just put my enemy under my feet and have returned with the thought in my mind, 'I have conquered!' But you have just cried out, 'I have conquered! I have conquered!' What do you mean by this?" Said Spade Sage, "You have conquered bandits that are without. The victory you have won will have to be won again. But I have conquered an enemy that is within, the bandit of desire. He will never conquer me again. Victory over him is the only true victory." So saying, he pronounced the following Stanza,

> That victory is no true victory which must be won again;
> That victory is true victory which need not be won again.

At that moment, gazing upon the Ganges and meditating upon the element of water, Spade Sage acquired Specific Attainment, whereupon he rose from the ground and sat cross-legged in the air. The king after hearing the religious instruction of the Great Being, paid obeisance to him, requested him to receive him as a monk, and became a monk, together with his entire force; his retinue extended for a distance of a league. Another king who was his neighbor, hearing that he had become a monk, thought to himself, "I will seize his kingdom," and went thither, intending to do so. But when he saw that prosperous city empty, he thought to himself, "A king who would give up so beautiful a city to become a monk would certainly not become a monk to his own hindrance. I also ought to become a monk." Therefore he went to where the Great Being was, paid obeisance to him, requested him to receive him as a monk, and became a monk, together with his retinue. In like manner seven kings in all became monks; their hermitage was seven leagues long; [313] seven kings renounced their worldly possessions and became monks. Having won over all this numerous company, the Great Being lived the holy life and went to the Heaven of Brahmā. **End of Story of the Past.**

When the Teacher had finished this lesson, he said, "Monks, at that time I was Spade Sage. Learn from this story how grievous the evil passions are."

III. 6. MONKS AND TREE-SPIRITS [1]

Realizing that this body is fragile as a jar. This religious instruction was given by the Teacher while he was in residence at Sāvatthi with reference to some monks who attained Insight.

At Sāvatthi, we are told, five hundred monks obtained from the Teacher a Subject of Meditation leading to Arahatship, and with the intention of devoting themselves to the practice of meditation, went a hundred leagues to a large village. When the inhabitants of the village saw them, they provided them with seats, served them with choice rice-porridge and other kinds of food, and asked them, "Reverend Sirs, where are you going?" The monks replied, "To some pleasant place." Then said the inhabitants of the village, "Reverend Sirs,

[1] For a similar story, see *Khuddaka Pāṭha Commentary*, 232[7]–235[23], 251[25]–252[20]. *Kh. cm.* is much longer and more detailed. The author of *Kh. cm.*, after giving his own version of the Buddha's final instructions to the monks, says *Apare pan' āhu*, and then proceeds to give an entirely different account. Text: N i. 313–318.

reside right here during these three months. Under your direction we will abide steadfast in the Refuges and will keep the Precepts." The villagers, having obtained the consent of the monks, said, "Reverend Sirs, there is a large forest-grove not far from this place. Take up your residence there." So saying, the villagers dismissed the monks, and the monks entered the forest.

Thereupon virtuous spirits dwelling in that forest-grove thought, "A company of monks [314] have come to this forest-grove. If, however, these monks dwell in this forest-grove, it will be improper for us longer to take son and wife, climb the trees, and live here." Accordingly they came down from the trees, seated themselves on the ground, and reflected, "If the monks remain in this place to-night, they will surely leave to-morrow morning." But on the following day also the monks, after making their rounds for alms in the village, returned again to that same forest-grove. Thereupon the spirits thought to themselves, "Someone must have invited the company of monks for to-morrow, and for this reason they have returned. To-day they will not depart, but to-morrow they will surely depart." Reasoning in this way, they sat for a fortnight on the ground.

Then they thought to themselves, "It is doubtless the intention of the monks to remain right here during these three months. But if they do remain here, it will be improper for us to take son and wife, climb the trees, and live here for three months. Moreover, it will greatly weary us to sit here on the ground. By what means can we best drive these monks away?" Accordingly in the night-quarters, in the day-quarters, and at the ends of the cloisters the spirits caused the monks to see bodiless heads and headless trunks and to hear the voices of demons. At the same time the monks were afflicted with sneezing and coughing and suffered from many other ailments besides. They said to each other, "Brother, what ails you?" "I am afflicted with sneezing. I am afflicted with coughing." "Brethren, to-day, at the end of the cloister, I saw a bodiless head. Brethren, in the night-quarters I saw a headless trunk. [315] Brethren, in the day-quarters I heard a demon's voice. We ought by all means to leave this place; this is an unpleasant place for us. Let us go to the Teacher."

Accordingly they departed from the forest-grove, went in due course to the Teacher, paid obeisance to him, and sat down respectfully on one side. Said the Teacher to them, "Monks, were you unable to dwell in that place?" "Even so, Reverend Sir. While we dwelt there, such fearful objects as these presented themselves to our sight.

The place was so unpleasant for us that we decided we must leave it. Therefore we have abandoned it and have returned to you." "Monks, to that very place you ought to return." "We cannot do so, Reverend Sir." "Monks, when you went there the first time, you went without a weapon. Now you must take a weapon with you when you go." "What kind of weapon, Reverend Sir?"

Said the Teacher, "I will give you a weapon, and the weapon which I give you you are to take with you when you go." Then he recited the entire Metta Sutta, beginning as follows, "This must he do who is skilled to seek his own spiritual good, once he has attained the Region of Tranquillity: he must be honest and upright and meek and mild and free from vaingloriousness." Having recited this Sutta, he said, "Monks, recite this Sutta from the forest-grove, without the hermitage, and then you may enter within the hermitage." With these instructions he dismissed them.

They paid obeisance to the Teacher, started out, and in due course arrived at that forest-grove. Reciting the Sutta in unison without the hermitage, they entered the forest-grove. Thereupon the spirits residing throughout the forest-grove conceived friendly feelings in their hearts for the monks, came forth to meet them, asked the monks to let them take their bowls and robes, [316] offered to rub their hands and feet, posted strong guards on all sides, and sat down together with them. Not a demon's voice was heard. The hearts of those monks became tranquil. Sitting in their night-quarters and day-quarters they strove to attain Insight. Fixing in their minds the thought of the decay and death inherent in their bodies and reflecting upon the thought, "By reason of its fragile and unstable nature this body is like a potter's vessel," they developed Spiritual Insight.

The Supremely Enlightened, even as he sat in the Perfumed Chamber, knowing that those monks had begun to develop Spiritual Insight, addressed them, "It is even so, monks. This body, by reason of its fragile and unstable nature, is precisely like a potter's vessel." So saying, he sent forth a luminous image of himself, and although a hundred leagues away, appearing to be seated face to face with them, present in visible form, diffusing six-colored rays of light, pronounced the following Stanza,

40. Realizing that this body is fragile as a jar, establishing these thoughts as firm as a city,
One should attack Māra with the weapon of wisdom; one should stand guard over Māra when he is defeated; one should never rest.

III. 7. CRUELTY A CAUSE OF BOILS[1]

In no long time this body. This religious instruction was given by the Teacher while he was in residence at Sāvatthi with reference to Elder Pūtigatta Tissa. [319]

A certain youth of station who lived at Sāvatthi heard the Teacher preach the Law, yielded the breast to religion, retired from the world, and after admission as a full member of the Order became known as Elder Tissa. As time went on, an eruption broke out on his body. At first appeared pustules no bigger than mustard-seeds, but as the disease progressed, they assumed successively the size of kidney-beans, chick-peas, jujube seeds, emblic myrobalans, and vilva fruits. Finally they burst open, and his whole body became covered with open sores. In this way he came to be called Elder Pūtigatta Tissa. After a time his bones began to disintegrate, and no one was willing to take care of him. His under and upper garments, which were stained with dried blood, looked like net-cakes. His fellow-residents, unable to care for him, cast him out, and he lay down on the ground without a protector.

Now the Buddhas never fail to survey the world twice a day. At dawn they survey the world, looking from the rim of the world towards the Perfumed Chamber, taking cognizance of all they see. In the evening they survey the world, looking from the Perfumed Chamber and taking cognizance of all that is without. Now at this time the Elder Pūtigatta Tissa appeared within the net of the Exalted One's knowledge. The Teacher, knowing that the monk Tissa was ripe for Arahatship, thought to himself, "This monk has been abandoned by his associates; at the present time he has no other refuge than me." Accordingly the Teacher departed from the Perfumed Chamber, and pretending to be making the rounds of the monastery, went to the hall where the fire was kept. He washed the boiler, placed it on the brazier, waited in the fire-room for the water to boil, and when he knew it was hot, went [320] and took hold of the end of the bed where that monk was lying.

At that time the monks said to the Teacher, "Pray depart, Reverend Sir; we will carry him in for you." So saying, they took up the bed and carried Tissa into the fire-room. The Teacher caused a

[1] Text: N i. 319–322.

measure to be brought and sprinkled hot water. He then caused the monks to take Tissa's upper garment, wash it thoroughly in hot water, and lay it in the sunshine to dry. Then he went, and taking his stand near Tissa, moistened his body with hot water and rubbed and bathed him. At the end of his bath his upper garment was dry. The Teacher caused him to be clothed in his upper garment and caused his under garment to be washed thoroughly in hot water and laid in the sun to dry. As soon as the water had evaporated from his body, his under garment was dry. Thereupon Tissa put on one of the yellow robes as an under garment and the other as an upper garment, and with body refreshed and mind tranquil lay down on the bed. The Teacher took his stand at Tissa's pillow and said to him, "Monk, consciousness will depart from you, your body will become useless and, like a log, will lie on the ground." So saying, he pronounced the following Stanza,

41. In no long time this body will lie on the ground,
Despised, with consciousness departed, like a useless log. [321]

At the conclusion of the lesson Elder Pūtigatta Tissa attained Arahatship and passed into Nibbāna. The Teacher performed the funeral rites over his body, and taking the relics, caused a shrine to be erected.

The monks asked the Teacher, "Reverend Sir, where was Elder Pūtigatta Tissa reborn?" "He has passed into Nibbāna, monks." "Reverend Sir, how did it happen that such a monk, predestined to attain Arahatship, came to have a diseased body? Why did his bones disintegrate? Through what deed in a former birth did he obtain the dispositions requisite for the attainment of Arahatship?" "Monks, all these things happened solely because of deeds he committed in a previous existence." "But, Reverend Sir, what did he do?" "Well then, monks, listen." [322]

7 a. Story of the Past: The cruel fowler

In the dispensation of the Buddha Kassapa, Tissa was a fowler. He used to catch birds in large numbers, and most of these he served to royalty. Most of those he did not give to royalty he used to sell. Fearing that if he killed and kept the birds he did not sell, they would rot, and desiring to prevent his captive birds from taking flight, he used to break their leg-bones and wing-bones and lay them aside,

piling them in a heap. On the following day he would sell them. When he had too many, he would have some cooked also for himself.

One day, when well-flavored food had been cooked for him, a monk who was an Arahat stopped at the door of his house on his round for alms. When Tissa saw the Elder, he made his mind serene, and thought, "I have killed and eaten many living creatures. A noble Elder stands at my door, and an abundance of well-flavored food is in my house. I will therefore give him alms." So he took the monk's bowl and filled it, and having given him well-flavored food, saluted the monk with the Five Rests and said, "Reverend Sir, may I obtain the highest fruit of the Law you have seen." Said the Elder, returning thanks, "So be it." Monks, it was through the meritorious deed Tissa then did that this fruit accrued to him. It was because he broke the bones of birds that his members became diseased and his bones disintegrated. It was because he gave well-flavored food to the Arahat that he attained Arahatship.

III. 8. NANDA THE HERDSMAN [1]

Whatever a hater may do to a hater. This religious instruction was given by the Teacher while he was in residence in the Kosala country with reference to Nanda the herdsman.

At Sāvatthi, we are told, the householder Anāthapiṇḍika had a herdsman named Nanda [323] who tended his herd of cattle. Nanda was rich, possessed of abundant wealth, possessed of ample means of enjoyment. We are told that, as did Keṇiya the ascetic of the matted locks [2] by retiring from the world, so did Nanda by tending herds and by managing the king's revenue preserve his own wealth. Again and again Nanda, taking the five products of the cow, went to the house of Anāthapiṇḍika, beheld the Teacher, listened to the Law, and invited the Teacher to come to his own residence. For some time the Teacher waited for Nanda's wisdom to ripen, and therefore refrained from going. But one day, making his round for alms, accompanied by a large company of monks, perceiving that his wisdom had ripened, he withdrew from the road and sat down under a certain tree near Nanda's place of abode.

Nanda went to the Teacher, paid obeisance to him, greeted him in

[1] *Udāna*, iv. 3: 38–39. Text: N i. 322–325.
[2] See *Digha Commentary*, i. 270.

a friendly manner, invited the Teacher to accept his hospitality, and for seven days gave the Congregation of Monks the choicest of the five products of the cow. On the seventh day the Teacher, returning thanks, delivered in orderly sequence the discourse on almsgiving and other discourses. At the conclusion of the discourse Nanda the herdsman was established in the Fruit of Conversion. Thereupon he took the bowl of the Teacher and accompanied him on his way for a considerable distance. Then said the Teacher, "Halt, disciple." Straightway Nanda obeyed the Teacher's command, paid obeisance to him, and turned back.

At that moment a hunter shot an arrow and killed Nanda. The monks saw this as they were returning, and went and said to the Teacher, "Reverend Sir, because of your coming here, Nanda the herdsman gave abundant gifts, accompanied you on your journey, and was killed as he returned. Had you not come, his death would not have occurred." [324] The Teacher replied, "Monks, whether I had gone or not, whether Nanda had gone to the four cardinal points or to the four intermediate points, he could not possibly have escaped from death. For what neither thieves nor enemies do, this a corrupt mind attached to falsehood does to living creatures here in the world." So saying, he pronounced the following Stanza,

42. Whatever a hater may do to a hater, or an enemy to an enemy,
Thoughts attached to falsehood will do a man yet more harm. [325]

The monks, however, did not ask the Teacher what the disciple had done in a former birth, and therefore the Teacher said nothing about it.

III. 9. MOTHER OF TWO AND FATHER OF TWO[1]

Neither mother nor father could do this. This religious instruction was given by the Teacher while he was in residence at the Jetavana in Sāvatthi with reference to the treasurer, Elder Soreyya. The story begins in the city of Soreyya and ends in the city of Sāvatthi.

While the Supremely Enlightened was in residence at Sāvatthi, the following incident took place in the city of Soreyya: A treasurer's son named Soreyya, together with a certain intimate friend of his, sitting in a carriage, accompanied by a large retinue, drove out of

[1] Text: N i. 325–332.

the city to bathe. At that moment Elder Mahā Kaccāyana, intending to enter the city of Soreyya for alms, was putting on his mantle outside of the city gate. When the treasurer's son Soreyya saw the golden-hued body of the Elder, he thought to himself, "Oh, that this Elder might become my wife! Else may the hue of my wife's body become like the hue of his body!" [326]

The instant this thought passed through his mind Soreyya was transformed from a man into a woman. He descended from the carriage in embarrassment and took to flight. His attendants, not understanding what had taken place, said, "What does this mean? What does this mean?" Soreyya, thus transformed into a woman set out on the road to Takkasilā. His carriage-companion searched everywhere for him, but failed to find him. When all the members of the party had bathed, they returned home. They were asked, "Where is the treasurer's son?" They replied, "We supposed that, after bathing, he must have returned home." His mother and father searched everywhere for him, but failing to find him, wept and lamented. And concluding that he must be dead, they gave the funeral feast.

Soreyyā, now a woman, seeing a caravan leader bound for Takkasilā, followed close behind his wagon. Members of the caravan noticed her and said, "She keeps following close behind our wagon, but we do not know whose daughter she is." Said she, "Masters, drive your own wagon. I will follow on foot." Having continued her journey on foot for a considerable distance, she bribed her masters with the present of a seal-ring to make room for her in a certain wagon. The men of the caravan thought to themselves, "Our treasurer's son, who lives in the city of Sāvatthi, has no wife. We will tell him about this woman, and he will give us a handsome present." So when they reached Takkasilā, they went and said to him, "Master, we [327] have brought you a jewel of a woman." When the treasurer's son heard this, he sent for her. Observing that she suited his age and was exceedingly beautiful, he fell in love with her and married her.

(For there are no men who have not, at some time or other, been women; and no women who have not, at some time or other, been men.[1] For example, men who have sinned with the wives of other men are after death tormented in Hell for hundreds of thousands of

[1] Cf. the amusing story of the maiden Rujā's seven previous existences in *Jātaka* 544: vi. 236–240.

years, and upon resuming human estate are reborn as women during a hundred successive states of existence. For even the Elder Ānanda, who fulfilled the Perfections for a hundred thousand cycles of time and was a Noble Disciple, reborn as a blacksmith in a certain state of existence, as he passed from one state of existence to another in the round of existences, sinned with the wife of another man. As a result he suffered torment in Hell, and thereafter, because the fruit of his evil deed was not yet exhausted, he was obliged to spend fourteen existences as the wife of another man, and seven existences in addition, before the effect of his evil deed was completely exhausted. On the other hand women, by bestowing alms and performing other works of merit, by putting away desire to continue in existence longer as women, by forming the resolution, "May this work of merit of ours avail to procure for us rebirth as men," obtain rebirth as men after death. Likewise wives who conduct themselves properly towards their husbands obtain rebirth as men. But this treasurer's son, having unwisely set his thought on the Elder, was in that very existence transformed into a woman.)

So the son of the treasurer of Soreyya, transformed into a woman, was married to the son of the treasurer of Takkasilā, and as a result of their living together, she conceived a child in her womb. When ten lunar months had elapsed, she gave birth to a son. When the latter was old enough to walk, she gave birth to a second son. Thus Soreyyā, who was the father of two sons born in the city of Soreyya, became the mother of two more sons born in the city of Takkasilā, making four sons in all.

Just at this time the treasurer's son who was Soreyya's carriage-companion set out from the city of Soreyya with five hundred carts, and arriving at Takkasilā, [328] entered town seated in his carriage. At that moment the woman Soreyyā stood at an open window on the topmost floor of her palace, looking down into the street. As soon as she saw him, she recognized him, and sending a slave-woman to him, she summoned him within, provided a seat for him in the great hall of the palace, and bestowed upon him the usual attentions and honors. Said the guest to the host, "My lady, I never saw you before, but you have been exceedingly kind to me. Do you know who I am?" "Yes, my lord, I know perfectly who you are. Do you not reside in the city of Soreyya?" "Yes, my lady." Thereupon his host inquired after the health of her mother and father and former wife and sons. "They are very well indeed," replied the visitor, and then queried,

"Do you know them?" "Yes, my lord, I know them very well. And, my lord, they have a son. Where is he?"

"My lady, I beg you not to speak of him. One day, seated in a carriage together, we drove out of the city to bathe, and all of a sudden he disappeared. None of us know where he went or whatever became of him. We searched everywhere for him, but failed to find him. Finally we told his mother and father, whereupon they wept and lamented and performed the rites for the dead." "My lord, I am he." "Go away, my lady. What are you saying? He was an intimate friend of mine, he was like a celestial youth, he was a man." "Never mind, my lord; I am he, all the same." "What is the explanation of this?" inquired her visitor. "Do you remember seeing the noble Elder Mahā Kaccāyana that day?" inquired his host. "Yes, I remember seeing him." "Well, [329] when I looked upon the noble Elder Mahā Kaccāyana, I thought to myself, 'Oh, that this Elder might become my wife! Else may the hue of my wife's body become like the hue of his body!' The instant this thought passed through my mind I was transformed from a man into a woman. Well, my lord, I was so embarrassed that I was unable to speak to anyone. Therefore I took to flight and came here." "Oh, it was very wrong for you to do what you did. Why did you not tell me? And did you beg the Elder's pardon?" "No, my lord, I did not beg his pardon. But do you know where the Elder is?" "He resides near this very city." "Were he to come here, my lord, I should like to give food in alms to my noble Elder." "Very well, make provision for him immediately. I will prevail upon our noble Elder to pardon you."

So Soreyya's former carriage-companion went to the place where the Elder resided, paid obeisance to him, sat down respectfully on one side, and said to him, "Reverend Sir, pray receive alms from me to-morrow." The Elder replied, "Treasurer's son, are you not a visitor here?" "Reverend Sir, pray do not ask me whether I am a visitor or not. Receive alms from me to-morrow." The Elder accepted the invitation, and bounteous provisions were made ready for the Elder in the house. On the following day the Elder came and stood at the door of that house. The treasurer's son provided him with a seat and served him with choice food. Then, taking that woman, he caused her to prostrate herself before the Elder's feet and said, "Reverend Sir, pardon my friend." Said the Elder, "What does this mean?" Said the treasurer's son, "Reverend Sir, this woman used to be my dearest male friend. One day he looked upon you and

thought this and that and was immediately transformed from a man into a woman. Pardon her, Reverend Sir." Said the Elder, "Very well, rise. I pardon you." [330]

As soon as the Elder uttered the words "I pardon you," Soreyya was transformed from a woman into a man. As soon as she was transformed again into a man, the son of the treasurer of Takkasilā said to her, "Good friend, since you are the mother of these two boys and I am their father, they are truly the sons of us both. Therefore we may continue to live here. Be not unhappy." Soreyya replied, "Friend, I have undergone two transformations in one state of existence. First I was a man, then I was a woman, and now I have again become a man. First I became the father of two sons, and but recently I became the mother of two sons. Think not that, after having undergone two transformations in one state of existence, I shall ever live the house-life again. I shall become a monk under my noble Elder. It is your duty to care for these two boys. Do not neglect them." So saying, Soreyya kissed the two boys and embraced them, and handing them over to their father, departed from the house and became a monk under the Elder. The Elder admitted Soreyya to the Order, received his full profession, and then, taking him with him, set out for Sāvatthi, and in due time arrived at that city. Thereafter he was known as Elder Soreyya.

When the inhabitants of the country learned what had happened, they were much agitated and excited. And approaching the Elder Soreyya, [331] they asked him, "Reverend Sir, is this report true?" "Yes, brethren." "Reverend Sir, matters stand thus: you are said to be the mother of two sons and the father of two sons as well. For which pair of sons have you the stronger affection?" "For the pair of which I am the mother." All those who came invariably asked the Elder the same question, and again and again the Elder returned the answer, "I have the stronger affection for the pair of sons of which I am the mother."

Thereupon the Elder withdrew himself from the multitude: when he sat, he sat alone, and when he stood, he stood alone. Having thus sought solitude, he grasped firmly the thought of decay and death and attained Arahatship, together with the Supernatural Faculties. All those who came to see him asked the question, "Was that report true, Reverend Sir? Was that report true?" "Yes, brethren." "For which pair of sons have you the stronger affection?" "My affections are set on no one."

Said the monks to the Teacher, "This monk says what is not true. On former days he used to say, 'I have the stronger affection for the pair of sons of which I am the mother.' Now, however, he says, 'My affections are set on no one.' He utters falsehood, Reverend Sir." Said the Teacher, "Monks, my son does not utter falsehood. My son's mind has been rightly directed ever since the day when he beheld the Path. Neither a mother nor a father can confer the benefit which a well-directed mind alone confers on these living beings." So saying, he pronounced the following Stanza, [332]

43. Neither mother nor father could do this, nor other relatives besides;
Thoughts well-directed could do this far better.

BOOK IV. FLOWERS, PUPPHA VAGGA

IV. 1. THE SOIL OF THE HEART [1]

Who shall overcome this earth? This religious instruction was given by the Teacher while he was in residence at Sāvatthi with reference to five hundred monks who spent their time talking about the soil. [333]

One evening, it appears, these monks returned to Jetavana after a journey through the country with the Teacher, and assembling in the Hall of State, began to talk about the various kinds of soil they had seen in going from one village to another, such as even and uneven, abounding in mud, abounding in gravel, black clay, red clay. The Teacher approached and asked them, "Monks, what is it that you are sitting here now talking about?" "Reverend Sir," they replied, "we were talking about the different kinds of soil we saw in the places we visited." "Monks," said the Teacher, "this is the outer soil. It behooves you rather to cleanse the inner soil of the heart." So saying, he pronounced the two following Stanzas,

44. Who shall overcome this earth, and this World of Yama, and the World of the Gods?
Who shall pluck the well-taught Words of Truth, even as a good man plucks a flower? [334]

45. The disciple shall overcome this earth, and this World of Yama, and the World of the Gods.
The disciple shall pluck the well-taught Words of Truth, even as a good man plucks a flower.

IV. 2. A MONK ATTAINS ARAHATSHIP [2]

He who knows that this body is like foam. This religious instruction was given by the Teacher while in residence at Sāvatthi with reference to a certain monk who meditated on a mirage. [336]

This monk, we are told, obtained a Subject of Meditation from the Teacher and entered the forest for the purpose of practicing meditation.

[1] Text: N i. 333–335. [2] Cf. story xiii. 3. Text: N i. 335–337.

But when, after striving and struggling with might and main, he was unable to attain Arahatship, he said to himself, "I will ask the Teacher to give me a Subject of Meditation better suited to my needs." With this thought in mind he set out to return to the Teacher.

On the way he saw a mirage. Said he to himself, "Even as this mirage seen in the season of the heat appears substantial to those that are far off, but vanishes on nearer approach, so also is this existence unsubstantial by reason of birth and decay." And fixing his mind on the mirage, he exercised himself in meditation on the mirage. On his return, wearied with the journey, he bathed in the river Aciravatī and seated himself in the shade of a tree on the bank of the river near a waterfall. As he sat there watching great bubbles of foam rising and bursting, from the force of the water striking against the rocks, he said to himself, "Just so is this existence also produced and just so does it burst." And this he took for his Subject of Meditation.

The Teacher, seated in his Perfumed Chamber, saw the Elder and said, "Monk, it is even so. Like a bubble of foam or a mirage is this existence. Precisely thus is it produced and precisely thus does it pass away." And when he had thus spoken, he pronounced the following Stanza,

46. He who knows that this body is like foam, he who clearly comprehends that it is of the nature of a mirage,
Such a man will break the flower-tipped arrows of Māra and will go where the King of Death will not see him. [337]

At the conclusion of the Stanza the Elder attained Arahatship, together with the Supernatural Faculties, and returned praising and glorifying the golden body of the Teacher.

IV. 3. VIḌŪḌABHA WREAKS VENGEANCE ON THE SĀKIYAS [1]

Even while a man is gathering flowers. This religious instruction was given by the Teacher while he was in residence at Sāvatthi with reference to Viḍūḍabha and his retinue, who were overwhelmed by a

[1] The story of Viḍūḍabha is the same story as that related in the Introduction to *Jātaka* 465: iv. 144–153. *Dh. cm.*, i. 346[8]–357[23], is almost word for word the same as *Jātaka*, iv. 146[11]–152[29]. Cf. Hardy, *Manual of Buddhism*, pp. 290–294; also Rhys Davids, *Buddhist India*, p. 11. The embedded Story of the Past (*Dh. cm.*, i. 342[18]–345[4]) is a free version of *Jātaka* 346: iii. 142[29]–145[19]. Text: Ni. 337–361.

mighty flood and swept away to death. From beginning to end the story is as follows:

At Sāvatthi lived Prince Pasenadi, son of the king of the Kosalans; at Vesāli, [338] Prince Mahāli of the Licchavi line; at Kusinārā, Prince Bandhula, son of the king of the Mallas. These three princes resorted to a world-renowned teacher at Takkasilā for instruction. Happening to meet in a rest-house outside of the city, they asked each other's reasons for coming, families, and names, and became friends. All of them studied under the same teacher at the same time, and in no long time acquiring proficiency in the various arts, took leave of their teacher, departed together, and went to their respective homes.

Prince Pasenadi so delighted his father with the exhibition he gave of proficiency in the various arts that his father sprinkled him king.

Prince Mahāli devoted himself to the task of educating the Licchavi princes, but over-exerting himself, lost the sight of his eyes. Said the Licchavi princes, "Alas! our teacher has lost the sight of his eyes. However, we will not cast him out, but will support him loyally." Accordingly they gave him a gate worth a hundred thousand pieces of money. Near this gate he lived, instructing the five hundred Licchavi princes in the various arts.

As for Prince Bandhula, the princely families of the Mallas bound sticks of bamboo together in bundles of sixty each, inserting a strip of iron in each bundle, suspended sixty bundles in the air, and challenged the prince to cut them down. The prince leaped eighty cubits into the air and smote them with his sword. [339] Hearing the click of iron in the last bundle, he asked, "What is that?" When he learned that a strip of iron had been placed in each of the bundles, he threw away his sword and burst into tears, saying, "Of all these kinsmen and friends of mine, not a single one thought enough of me to tell me this fact. For had I only known it, I should have cut the bundles without causing the iron to give forth a sound." And he said to his mother and father, "I will kill everyone of these princes and rule in their stead." They replied, "Son, the kingdom is handed down from father to son, and it will therefore be impossible for you to do this." By various devices they dissuaded him from carrying out his plan, whereupon he said, "Well then, I will go and live with a friend of mine," and forthwith went to Sāvatthi.

King Pasenadi, hearing that he was coming, went forth to meet

him, escorted him into the city with distinguished honors, and appointed him commander-in-chief of his army. Bandhula sent for his mother and father and established his residence right there in the city of Sāvatthi.

Now one day, as the king was standing on the terrace looking down into the street, he saw several thousand monks pass through the street on their way to breakfast in the houses of Anāthapiṇḍika, Culla Anāthapiṇḍika, Visākhā, and Suppavāsā. "Where are these reverend monks going?" he inquired. "Your majesty, every day two thousand monks go to the house of Anāthapiṇḍika for food, medicine, and so forth; five hundred to the house of Culla Anāthapiṇḍika; and a like number to the houses of Visākhā and Suppadāsā." The king also conceived a desire to minister to the Congregation of Monks, and going to the monastery, [340] invited the Teacher and his thousand monks to take their meals in his house. For seven days he presented alms to the Teacher, and on the seventh day paid obeisance to him and said, "Henceforth take your meals in my house regularly with five hundred monks." "Great king, the Buddhas never take their meals regularly in any one place; many desire the Buddhas to visit them." "Well then, send one monk regularly." The Teacher imposed the duty on the Elder Ānanda.

When the Congregation of Monks arrived, the king took their bowls and for seven days waited upon them in person, allowing no one else to perform that office. On the eighth day he suffered from distraction of mind and neglected to perform his duty. The monks said to themselves, "In the house of a king no one may provide seats for the monks and wait upon them unless he is expressly ordered to do so. It will therefore be impossible for us to remain here any longer." Accordingly many departed. On the second day also the king neglected his duty, and accordingly on the second day many departed. Likewise on the third day the king neglected his duty, with the result that on that day all the remaining monks departed with the single exception of the Elder Ānanda.

They that are truly righteous rise above circumstances and guard the faith of families. The Tathāgata had two principal male disciples, the Elder Sāriputta and the Elder Mahā Moggallāna, and two principal female disciples, Khemā and Uppalavaṇṇā. Among the lay disciples there were two principal male lay disciples, the householder Citta and Hatthaka Āḷavaka, and two principal female lay disciples, Velukaṇṭhakī, mother of Nanda, and Khujjutarā. To

put it briefly, all the disciples, beginning with these eight persons, had made their Earnest Wish, had fulfilled the Ten Perfections, and had thus acquired great merit. Likewise the Elder Ānanda [341] had made his Earnest Wish, had fulfilled the Ten Perfections during a hundred thousand cycles of time, and had thus acquired great merit. Therefore did the Elder Ānanda rise superior to circumstances, and therefore did he remain, guarding the faith of the king's house. And they provided a seat for the Elder Ānanda alone and ministered to him.

When it was time for the monks to depart, the king came, and observing that the food, both hard and soft, had not been touched, he inquired, "Did not the noble monks come?" "The Elder Ānanda was the only one who came, your majesty." "Just see the loss they have caused me," said the king. Angry at the monks, he went to the Teacher and said, "Reverend Sir, I prepared food for five hundred monks, and Ānanda, it appears, was the only one who came. The food which was prepared remains there still untouched, and the monks have not put in the sign of an appearance in my house. Pray what is the reason for this?" The Teacher, imputing no fault to the monks, replied, "Great king, my disciples lack confidence in you; it must be for that reason that they failed to come." And addressing the monks and setting forth first the conditions under which monks are not bound to visit families, and then the conditions under which it is proper for them so to do, he recited the following Sutta,[1]

"Monks, there are nine traits the possession of which by a family disqualifies that family from receiving visits from the monks. Therefore if monks have not visited that family, they are under no obligations to visit it; and if they do visit it, they are under no obligations to sit down. What are the nine? They do not rise to meet them in a pleasing manner; they do not greet them in a pleasing manner; they do not seat them in a pleasing manner; they conceal what they possess; possessing much, they give little; possessing food of superior quality, they give food of inferior quality; instead of presenting their offerings respectfully, they present them disrespectfully; they do not sit down to hear the Law; they do not speak in a pleasing tone of voice. [342] These, monks, are the nine traits the possession of which by a family disqualifies that family from receiving visits from the monks. Therefore if monks have not visited that family, they

[1] *Aṅguttara*, iv. 387[12]–388[6].

are under no obligations to visit it; and if they do visit it, they are under no obligations to sit down.

"Conversely, monks, there are nine traits the possession of which by a family entitles that family to receive visits from the monks. Therefore if monks have not visited that family, it is proper for them to visit it; and if they do visit it, it is proper for them to sit down. What are the nine? They rise to meet them in a pleasing manner; they greet them in a pleasing manner; they seat them in a pleasing manner; they do not conceal what they possess; possessing much, they give much; possessing food of superior quality, they give food of superior quality; instead of presenting their offerings disrespectfully, they present them respectfully; they sit down to hear the Law; they speak in a pleasing tone of voice. These, monks, are the nine traits the possession of which by a family entitles that family to receive visits from the monks. Therefore if monks have not visited that family, it is proper for them to visit it; and if they do visit it, it is proper for them to sit down.

"For this reason, great king, my disciples lacked confidence in you; it must be for this reason that they failed to come. Even so did wise men of old reside in a place unworthy of their confidence, and though served with respect, suffer the agonies of death, and therefore go to a place worthy of their confidence." "When was that?" asked the king. So the Teacher related the following

3 a. Story of the Past: Kesava, Kappa, Nārada, and the King of Benāres

In times past, when Brahmadatta reigned in Benāres, a king named Kesava renounced his throne, retired from the world, and adopted the life of an ascetic; and five hundred of his retainers followed his example and retired from the world. Thereafter the king was known as the ascetic Kesava. Kappa, the keeper of his jewels, likewise retired from the world and became his pupil. The ascetic Kesava with his retinue resided for eight months in the Himālaya country and when the rainy season began, came to Benāres seeking salt and vinegar [343] and entered the city for alms. The king was glad to see him, obtained his promise to live with him during the four months of the rains, gave him lodging in his garden, and went to wait upon him every evening and every morning.

The rest of the ascetics, after living there for a few days, were so

annoyed by the sounds of the elephants and other animals that they became discontented and went to Kesava and said, "Teacher, we are unhappy and are going away." "Where are you going, brethren?" "To the Himālaya country, Teacher." "The very day we arrived the king obtained our promise to reside here during the four months of the rains. How then can we go, brethren?" "You did not so much as tell us when you gave him your promise; we cannot reside here any longer. We shall take up our residence not far from here, where we shall have news of you." So they paid obeisance to him and departed, and the Teacher was left alone with his pupil Kappa.

When the king came to wait upon him, he asked, "Where have the noble monks gone?" "They said they were discontented and unhappy and have gone to the Himālaya country, great king." It was not long before Kappa also became discontented. Although the Teacher tried repeatedly to dissuade him from leaving, he insisted that he could endure it no longer. So he departed, going and joining the others and taking up his residence not far off, where he could receive news of the Teacher.

The Teacher thought continually of his pupils and after a time began to suffer from an internal complaint. The king had him treated by physicians, but there was no improvement in his condition. Finally the ascetic said to him, "Great king, do you wish to have me get well?" "Reverend Sir, if only I could, I would make you well again this moment." "Great king, if you desire to have me get well, send me to my pupils." [344] "Very well, Reverend Sir," said the king. So the king had the ascetic laid on a bed and ordered four ministers led by Nārada to carry him to his pupils, saying to the ministers, "Find out how my noble Elder is getting on and send me word."

The pupil Kappa, hearing that the Teacher was coming, went to meet him. "Where are the others?" asked Kesava. "They live in such and such a place," replied Kappa. When the others heard that the Teacher had arrived, they assembled together, provided the Teacher with hot water, and presented him with various kinds of fruits. At that very moment he recovered from his sickness, and in a few days his body again took on a golden hue. Nārada asked him,

"After leaving a king able to fulfill all desires, how, pray, does the Exalted Kesī like the hermitage of Kappa?"

"Pleasant and agreeable are the trees, delighting the heart; the well-spoken words of Kappa delight me, Nārada."

"After eating the purest of hill-paddy, boiled with meat-gravy, how do you like millet and wild rice without salt?"

"Whether the food be displeasing or pleasing, scanty or abundant, if only one can eat with confidence, confidence is the best flavor."

When the Teacher had ended his lesson, he identified the characters in the Jātaka as follows, "At that time the king was Moggallāna, Nārada was Sāriputta, [345] the pupil Kappa was Ānanda, and the ascetic Kesava was I myself. Thus, great king, in former times also wise men endured the agonies of death and went to a place worthy of their confidence. My own disciples lack confidence in you, I doubt not." **Story of the Past concluded.**

The king thought to himself, "I must win the confidence of the Congregation of Monks. How best can I do it? The best way is for me to introduce into my house the daughter of some kinsman of the Supremely Enlightened One. In such case the probationers and novices will come to my house with confidence regularly, thinking, 'The king is a kinsman of the Supremely Enlightened One.'" Accordingly he sent a message to the Sākiyas, saying, "Give me one of your daughters." And he ordered the messengers to learn the name of the Sākiya whose daughter it was and to return to him. The messengers went and asked the Sākiyas for a maiden.

The Sākiyas assembled and said to each other, "The king is an enemy of ours. Therefore if we refuse to give him what he demands, he will destroy us. Moreover, he is not of equal birth with ourselves. What is to be done?" Mahānāma said, "I have a daughter named Vāsabhakhattiyā, born of a slave-woman of mine, and she is a maiden of surpassing beauty; we will give her to him." So he said to the messengers, "Very well, we will give the king one of our maidens." "Whose daughter is it?" "She is the daughter of Mahānāma the Sākiya, and Mahānāma is the son of the uncle of the Supremely Enlightened One. The maiden's name is Vāsabhakhattiyā." The messengers went and told the king.

Said the king, "If this be so, well and good. Bring her to me immediately. But those princes of the Warrior caste are full of deceit; they may even send me the daughter of a slave-woman. Therefore do not bring her unless she eats out of the same dish as her father." [346] So saying, he sent the messengers back. They went to Mahānāma and said, "Your majesty, the king desires that she eat with you." "Very well, friends," said Mahānāma. So he had his daughter adorn herself and come to him at meal-time. And he went through

the form of eating with her, and then delivered her over to the messengers. The messengers escorted her to Sāvatthi and told the king what had happened. The king's heart rejoiced, and he straightway placed her at the head of five hundred women and sprinkled her as his chief consort.

In no long time she gave birth to a son, the hue of whose body was as the hue of gold. The king rejoiced thereat and sent word to his own grandmother, "Vāsabhakhattiyā, daughter of the king of the Sākiyas, has given birth to a son. Give him a name." Now the minister who took the message and conveyed it to the king's grandmother was a little deaf. The result was that when the grandmother, upon receiving the message, exclaimed, "Even before she gave birth to a child, Vāsabhakhattiyā won the hearts of all the people; but now she must be dear to the king beyond measure," the deaf minister mistook the word *vallabhā*, "dear," for *Viḍūḍabha*, and went and said to the king, "Give the prince the name *Viḍūḍabha*." The king thought to himself, "That must be one of our old family names," and gave the child the name Viḍūḍabha. When he was but a mere boy, the king appointed him commander-in-chief of the army, thinking that it would please the Teacher.

Viḍūḍabha was brought up in princely state. When he was seven years old, observing that the other princes received presents of toy elephants, horses, and the like from their maternal grandfathers, he asked his mother, "Mother, the other princes [347] receive presents from their maternal grandfathers, but no one ever sends me any. Have you no mother and father?" She replied, "Dear son, your grandparents are Sākiya kings, and they live a long way off; that is why they never send you anything." Thus did she deceive him. Again when he was sixteen years old, he said to her, "Dear mother, I should like to go and see your family, that of my maternal grandfather." But she put him off, saying, "Nay, my dear son, what would you do there?" However, in spite of her refusals, he repeated his request several times.

Finally his mother gave her consent, saying, "Very well, you may go." He informed his father and set out with a large retinue. Vāsabhakhattiyā sent a letter ahead of him, saying, "I am living here happily. Let not my lords make any difference in their treatment of him." When the Sākiyas learned that Viḍūḍabha was coming, they said to themselves, "It is impossible for us to pay obeisance to him." Accordingly they sent the younger princes to the country, and when he arrived

at the city of Kapila, they assembled in the royal rest-house. Viḍūḍabha arrived at the rest-house and stopped there. They said to him, "Friend, this is your maternal grandfather and this is your uncle." As he went about, paying obeisance to all, he noticed that not a single one paid obeisance to him. So he asked, "How is it there are none that pay obeisance to me?" The Sākiyas replied, "Friend, the younger princes have gone to the country." [348] However, they showed him every hospitality. After remaining there a few days, he departed with his large retinue.

Now a certain slave-woman washed with milk and water the seat in the royal rest-house on which Viḍūḍabha had sat; and as she did so, she remarked contemptuously, "This is the seat on which sat the son of the slave-woman Vāsabhakhattiyā!" A certain man who had forgotten his sword went back for it, and as he took it, overheard the slave-woman's contemptuous remark about the prince Viḍūḍabha. Inquiring into the matter, he learned that Vāsabhakhattiyā was the daughter of a slave-woman of Mahānāma the Sākiya. And he went and informed the army, "Vāsabhakhattiyā, I am told, is the daughter of a slave-woman." Immediately there was a great uproar. When Viḍūḍabha learned of the incident, he made the following vow, "These Sākiyas now wash the seat whereon I sat with milk and water; when I am established in my kingdom, I will wash my seat with the blood of their throats."

When the prince returned to Sāvatthi, the ministers told the king everything that had happened. The king was angry at the Sākiyas for giving him the daughter of a slave-woman, cut off the royal honors which had been bestowed on Vāsabhakhattiyā and her son, and degraded them to the condition of slaves.

A few days afterwards the Teacher went to the royal residence and sat down. The king came, paid obeisance to him, and said, "Reverend Sir, I am informed that it was the daughter of a slave-woman [349] that your kinsmen gave me. I have therefore cut off the royal honors which have hitherto been bestowed on her and her son and have degraded them to the condition of slaves." The Teacher replied, "It was not right, great king, for the Sākiyas so to do. When they gave you one of their daughters, they should have given you a maiden of equal birth with yourself. But, great king, I have this also to say to you: Vāsabhakhattiyā is the daughter of a king and received the ceremonial sprinkling in the house of a king of the Warrior caste. Viḍūḍabha also is the son of a king. What matters the family of

the mother? It is the family of the father that affords the only true measure of social position. Wise men of old bestowed the honor of chief consort on a poor woman who picked up sticks; and the prince she bore became king of Benāres, a city twelve leagues in extent, and bore the name Kaṭṭhavāhana." So saying, he related the Kaṭṭhahārika Jātaka.[1] The king listened to his discourse on the Law, and pleased at the thought, "It is the family of the father that affords the only true measure of social position," restored to mother and son their former honors.

At Kusinārā, Mallikā, daughter of Mallikā and wife of Bandhula, commander-in-chief of the army, remained for a long time childless. Accordingly Bandhula put her away, saying, "Go back again to the house of your own family." She thought to herself, "I will see the Teacher before I go." Therefore she entered Jetavana, paid obeisance to the Tathāgata, and waited. "Where are you going?" asked the Teacher. "My husband [350] has sent me back to the house of my family, Reverend Sir." "Why?" "On the ground that I am barren, having borne him no children." "If this be true, it is no reason why you should go back to your family. Return to your husband." Joyful at heart, she paid obeisance to the Teacher and returned to her husband's house. "Why have you returned?" he asked. "I was directed to return by Him that is Possessed of the Ten Forces," she replied. "The Far-seeing One must have seen some reason," thought Bandhula and acquiesced.

After a short time Mallikā conceived a child in her womb, and the longing of pregnancy arose within her. She said to her husband, "The longing of pregnancy has arisen within me." "What is the nature of your longing?" he asked. She replied, "Husband, in the city of Vesāli is a lotus-tank used by troops of princes at coronation festivals. I long to descend therein, to swim therein, and to drink the water thereof." "Very well," said Bandhula. And taking his bow, which required the strength of a thousand men to string, he assisted his wife to mount the chariot and drove in his chariot from Sāvatthi to Vesāli, entering Vesāli by the gate which had been given to the Licchavi prince Mahāli. Now the Licchavi prince Mahāli dwelt in a house hard by the gate; and when he heard the rumble of the chariot on the threshold, he said to himself, "That is the sound of Bandhula's chariot. There is trouble in store for the Licchavi princes to-day."

[1] *Jātaka* 7: i. 133–136.

Both within and without the lotus-tank were posted strong guards, and the tank was covered overhead by an iron grating with meshes so small that not even birds could get through. [351] But Bandhula, commander-in-chief of the army, descended from his chariot, smote the guards with his staff, and drove them away. Then he tore down the grating, entered the lotus-tank, and permitted his wife to bathe therein. And having himself bathed therein, he departed from the city and returned by the same road by which he came.

The men of the guard reported the matter to the Licchavi princes. Thereupon the Licchavi princes were filled with rage, and mounting five hundred chariots, they departed from the city, saying, "We will capture Bandhula and Mallikā." Mahāli said to them, "Do not go, for he will kill every man of you." But they replied, "We will go all the same." "Well then, turn back when you see his chariot sink into the ground up to the nave. If you do not turn back then, you will hear before you, as it were, the crash of a thunderbolt. Then you must not fail to turn back. If you do not turn back then, you will see a hole in the yokes of your chariots. Turn back then; go no farther." But in spite of Mahāli's warnings, they did not turn back, but pursued him. [352]

Mallikā saw them and said, "There are chariots in sight, husband." "Very well! When they appear as a single chariot, tell me." So when all of them appeared as a single chariot, she said, "It looks like the front of a single chariot." "Well then," said Bandhula, "take these reins." And giving her the reins, he stood up in the chariot and raised his bow. Thereupon the wheels of his chariot sank into the ground up to the nave. Although the Licchavi princes saw his chariot sink into the ground, they did not turn back. After going a little way, Bandhula twanged his bow-string, the sound whereof was as the crash of a thunderbolt. Not even then did his enemies turn back, but continued their pursuit just the same. Then Bandhula, standing in his chariot, let fly a single arrow. The arrow made a hole in the front of each of five hundred chariots, passed through the body of each of five hundred princes at the spot where he wore his girdle, and then entered the earth.

But the Licchavi princes, unaware that they were pierced through and through, cried out, "Halt where you are! Halt where you are!" So saying, they continued their pursuit. Bandhula stopped his chariot and said, "You are all dead men! I will not fight with the dead." "Do we look like dead men?" they asked. "Well then,"

replied Bandhula, "loosen the girdle of the foremost of your band." They loosened his girdle. The instant it was loosened he fell down dead. Then said Bandhula, "You are all in the same plight as your leader. Go to your own homes, settle such of your concerns as need to be settled, give final instructions to your sons and your wives, and then take off your armor." [353] They did so, whereupon all of them fell down dead. Then Bandhula conducted Mallikā to Sāvatthi.

Sixteen times Mallikā bore twin sons to Bandhula, and all of them were valiant men, endowed with great strength. All of them attained perfection in the several arts. Each of them had a retinue of a thousand men; and when they accompanied their father to the royal residence, the palace court was filled with their numerous company. One day some men who had been defeated in a false suit in court saw Bandhula approaching, and with loud cries of protest told him of the unjust actions of the judges. Bandhula thereupon went to the court and decided the case in such wise as to make the rightful owner the actual owner. The populace applauded him with loud shouts of approval. The king asked, "What is this commotion about?" When he heard the explanation, he was pleased, and removing all those judges, he turned over the administration of justice to Bandhula alone, who thereafter rendered just judgments.

The former judges, who suffered severe loss from the cutting off of their bribes, created dissensions among the members of the royal family, saying, "Bandhula aspires to the throne." The king believed their talk and was unable to control his feelings. "But," thought he, "if this man is killed right here, I shall be severely blamed." On second thought he suborned men to make an attack on his own frontier. Then he summoned Bandhula and sent him forth, saying, "I am informed that the frontier is in a state of insurrection. Take your sons with you and go [354] and capture the brigands." And he sent with him a sufficient number of powerful warriors besides, saying to them, "Cut off the heads of Bandhula and his two and thirty sons and bring them to me." When Bandhula reached the frontier and the hired brigands heard that the commander-in-chief had come, they fled. Bandhula rendered the country habitable once more, restored peace, and then set out on his return. When he reached a place not far from the city, those warriors attacked him and cut off his head and the heads of his sons.

That day Mallikā had invited the two Chief Disciples to her house, together with five hundred monks. And that very morning they

brought and gave her a letter reading as follows, "Your husband's head has been cut off and likewise the heads of your sons." When she learned the news, she said not a word to anyone, but put the letter in a fold of her dress and ministered to the Congregation of Monks as if nothing had happened. Now it happened that while her servants were serving food to the monks, they brought in a jar of ghee and let the jar fall and break before the very eyes of the Elders. The Captain of the Faith said, "No notice should ever be taken of the breaking of anything that is capable of being broken." Thereupon Mallikā, drawing the letter from the fold of her dress, said, "They have just brought me this letter: 'The head of your husband has been cut off and the heads of your two and thirty sons likewise.' Yet even when I heard this, I took no thought. Much less, therefore, am I likely to take thought of the breaking of a mere jar, Reverend Sir."

The Captain of the Faith [355] recited the Stanzas beginning, "Unmarked, unknown, is the life of mortals here," [1] and having taught the Law, rose from his seat and went to the monastery. Mallikā summoned her two and thirty daughters-in-law and admonished them as follows, "Your husbands were free from guilt and have merely reaped the fruit of misdeeds in previous states of existence. Grieve not, nor lament. Cherish no resentment against the king." The king's spies listened to her words and went and told the king that they cherished no hatred of him. The king was overcome with emotion, went to Mallikā's residence, asked Mallikā and her daughters-in-law to forgive him, and granted Mallikā a boon. "I accept," said she.

So when the king had departed and she had given the feast in honor of the dead, she bathed, and approaching the king, said, "Your majesty, you granted me a boon. I desire nothing other than this, that you permit me and my two and thirty daughters-in-law to return to the homes of our families." The king consented, and she thereupon sent her two and thirty daughters-in-law to their respective homes and herself went to the city of Kusinārā to the house of her own family. The king appointed to the post of commander-in-chief of the army Dīghakārāyaṇa, a nephew of the former commander-in-chief Bandhula. And Dīghakārāyaṇa went about reviling the king and saying, "It was the king that killed my uncle." [356]

From the day the king killed the guiltless Bandhula he suffered from remorse, had no peace of mind, and experienced no pleasure in

[1] *Sutta Nipāta*, iii. 8 (Stanzas 574–593).

ruling. Now at that time the Teacher was in residence near a small village of the Sākiyas named Uḷumpa. The king went thither, pitched camp not far from the Grove where the Teacher resided, and thinking, "I will pay my respects to the Teacher," went to the monastery, accompanied by a small retinue. Giving the five symbols of royalty to Dīghakārāyaṇa, he entered the Perfumed Chamber alone. (Everything is to be understood as narrated in the Dhammacetiya Suttanta.)[1]

When Pasenadi entered the Perfumed Chamber, Kārāyaṇa took the five symbols of royalty and made Viḍūḍabha king. Then, leaving behind a single horse and a single female servant for Pasenadi, he went to Sāvatthi. The king held sweet converse with the Teacher, and then came out. Not seeing the army, he questioned the woman, and from her learned what had happened. "I will take my nephew with me and capture Viḍūḍabha," said the king, and went to the city of Rājagaha. It was late in the day when he reached the city, and the gates were closed. Exhausted by exposure to the wind and the sun, Pasendi lay down in a certain rest-house and died there in the night. As the night grew bright, they heard the voice of that woman lamenting, "King of Kosala, you have lost your protector!" And they went and told the new king. Thereupon Viḍūḍabha performed the funeral rites over the body of his uncle Pasenadi with great pomp. [357]

When Viḍūḍabha became king, he remembered his grudge. And saying to himself, "I will slay all the Sākiyas," he set out with a large army. On that day, as the Teacher surveyed the world at dawn, he saw the impending destruction of his kinsfolk. And thinking, "I must protect my kinsfolk," he went on his round for alms in the morning; and returning from his alms-pilgrimage, lay down lion-like on his right side in the Perfumed Chamber; and in the evening went through the air and sat down at the foot of a tree with scanty shade in the vicinity of Kapilavatthu. Not far from there, on the boundary of Viḍūḍabha's kingdom, stood a great banyan-tree giving dense shade.

Viḍūḍabha, seeing the Teacher, approached him, paid obeisance to him, and said, "Reverend Sir, why do you sit at the foot of this tree with scanty shade when it is so hot? Sit at the foot of this banyan-tree which gives dense shade, Reverend Sir." "Be not concerned, great king. The shade of my kinsmen keeps me cool." "The Teacher must have come for the purpose of protecting his kinsfolk," thought

[1] *Majjhima*, 89: ii. 118–125.

Viḍūḍabha, and having paid obeisance to the Teacher, he turned and went back to Sāvatthi. The Teacher rose into the air and returned to Jetavana.

The king remembered his hatred of the Sākiyas and went forth the second time, but seeing the Teacher in the same place, turned back. Again the third time he went forth, but seeing the Teacher in the same place, turned back. But when he went forth the fourth time, the Teacher, surveying the former deeds of the Sākiyas and realizing the impossibility of averting the consequences of the evil deed they committed by throwing poison into the river, refrained from going the fourth time.

Viḍūḍabha therefore went forth with a large force, saying, "I will slay the Sākiyas." [358] Now the kinsmen of the Supremely Enlightened One do not slay their enemies, but are willing to die rather than take the lives of others. Therefore they said to themselves, "We are trained and skillful; we are expert archers and adepts with the long bow. Since it is unlawful for us to take the lives of others, we will put them to flight by a display of our skill." So they put on their armor and went forth and began battle. The arrows they shot sped through the ranks of Viḍūḍabha's men, passing between their shields and through the holes for the ears, without hitting a man. When Viḍūḍabha saw the arrows fly, he said, "I have understood it to be a boast of the Sākiyas that they do not kill their enemies; but they are now killing my men." One of his men asked him, "Master, why do you turn and look about you?" "The Sākiyas are killing my men." "Not one of your men is dead; pray have them counted." He had them counted and perceived that he had not lost one.

As Viḍūḍabha turned back, he said to his men, "I direct you to kill all those who say, 'We are Sākiyas,' but to spare the lives of those who follow Mahānāma the Sākiya." The Sākiyas stood their ground, and having no other resources, some took blades of grass in their teeth, while others held reeds. Now the Sākiyas would rather die than utter an untruth. So when they were asked, "Are you Sākiyas or not?" those who held blades of grass in their teeth said, "Not *sāka*, 'potherb,' [359] but 'grass';" while those who held reeds said, "Not *sāka*, 'potherb,' but 'reed.'" The lives of those who followed Mahānāma were spared. Those of the Sākiyas who held blades of grass in their teeth came to be known as Grass Sākiyas, and those who held reeds as Reed Sākiyas. Viḍūḍabha slew all the rest, sparing not even infants at the breast. And when he had set flowing a river of blood, he

washed his seat with the blood of their throats. Thus was the stock of the Sākiyas uprooted by Viḍūḍabha.

Viḍūḍabha captured Mahānāma the Sākiya and set out to return. When it was time for breakfast, he stopped at a certain place and thought to himself, "I will now have breakfast." When the food was brought to him, he said to himself, "I will eat with my grandfather," and sent for him. Now members of the Warrior caste would rather give up their lives than eat with the sons of slave-women. Therefore Mahānāma, seeing a certain lake, said, "Dear grandson, my limbs are dirty. I wish to go and bathe." "Very well, grandfather, go and bathe." Mahānāma thought to himself, "If I refuse to eat with him, he will kill me. That being the case, it is better for me to die by my own hand." So taking down his hair, he knotted it at the end, thrust his great toes into his hair, and plunged into the water.

By the power of his merit the abode of the Nāgas manifested signs of heat. The king of the Nāgas, considering within himself, "What does this mean?" went to him, caused him to sit within his hood, and carried him to the abode of the Nāgas. There he dwelt for twelve years. Viḍūḍabha sat down and thought, "Now my grandfather will come; now my grandfather will come." Finally, after his grandfather had, as he thought, tarried an excessively long time, he caused the lake to be searched by lamplight, even examining the insides of his followers' clothing. Seeing him nowhere, he made up his mind, "He must have gone," and departed.

During the night [360] Viḍūḍabha reached the river Aciravatī and pitched camp. Some of his followers lay down in the bed of the river on a bed of sand, others lay down on the banks on solid earth. Now those who lay in the bed of the river had not been guilty of sin in previous states of existence, but those who lay on the banks had been guilty of sin in previous states of existence. It so happened that ants came out of the ground where they lay. So they arose, saying, "There are ants where we are lying! There are ants where we are lying!" And those who had not been guilty of sin went up out of the bed of the river and lay down on solid earth, while those who had been guilty of sin descended and lay down on the bed of sand. At that moment a storm came up and there was an incessant downpour of rain. The flood filled the bed of the river and carried Viḍūḍabha and his retinue out to sea, and all of them became food for fishes and tortoises.

The multitude began to discuss the incident. "The slaying of the

Sākiyas was unjust. It was not right to say, 'The Sākiyas must be killed,' and to smite them and kill them." The Teacher heard the discussion and said, "Monks, if you regard only this present existence, it was indeed unjust that the Sākiyas should die in such wise. What they received, however, was entirely just, considering the sin they committed in a previous state of existence." "What was the sin they committed in a previous state of existence, Reverend Sir?" "In a previous state of existence they conspired together and threw poison into the river."

Again one day in the Hall of Truth the monks began a discussion: "Viḍūḍabha slew all those Sākiyas, and then, before the desire of his own heart had been fulfilled, he and his numerous company were swept out to sea and became food for fishes and tortoises." [361] The Teacher came in and asked, "Monks, what is it you are gathered here now talking about?" When they told him, he said, "Monks, or ever the desire of these living beings be fulfilled, even as a mighty flood overwhelms a sleeping village, so the Prince of Death cuts short their lives and plunges them into the four oceans of suffering." So saying, he pronounced the following Stanza,

47. Even while a man is gathering flowers and is absorbed in pleasure,
Death comes and carries him off, even as a mighty flood overwhelms a sleeping village.

IV. 4. HUSBAND-HONORER [1]

Even while a man is gathering flowers. This religious instruction was given by the Teacher while he was in residence at Sāvatthi with reference to a woman named Husband-honorer, Patipūjikā. [363] The story begins in the World of the Thirty-three.

The story goes that a god named Garland-wearer, Mālabhārī, entered the pleasure-garden in the World of the Thirty-three, accompanied by a thousand celestial nymphs. Five hundred of these nymphs climbed trees and threw down flowers; five hundred others gathered up the flowers that fell and decked the god therewith. One of these nymphs, even as she sat on the branch of a tree, passed from that state of existence, her body vanishing like the flame of a lamp, and received a new conception in Sāvatthi in a certain family of station. Born with a recollection of her former

[1] Text: N i. 362–366.

states of existence, and remembering that she had been the wife of the god Garland-wearer, she made offerings of perfumes and garlands when she grew up, making the Earnest Wish to be reborn with her former husband.

When she was sixteen years of age, she married into another family. And even then, whenever she gave the monks Ticket-food or Fortnightly-food or food for the season of the rains, she would say, "May this offering assist me to obtain rebirth with my former husband." Said the monks, "This woman, ever busy and active, yearns only for her husband." Therefore they called her Husband-honorer, Patipūjikā. She cared regularly for the Hall of Assembly, supplied water for drinking, and provided seats for the monks. Whenever others desired to give Ticket-food or Fortnightly-food, they would bring it and give it to her, saying, "Dear lady, pray present these to the Congregation of Monks." Going to and fro in this manner, she obtained at one and the same time the Fifty-six Qualities of Goodness. She became pregnant and at the end of ten lunar months gave birth to a son; when her son was old enough to walk, she gave birth to another son, and then to another, until she had four sons.

One day she gave alms, rendered honor to the monks, [364] listened to the Law, and kept the precepts, and at the end of that day died of some sudden sickness and was reborn with her former husband. During all that time the other celestial nymphs were decking the god with flowers. When the god Garland-wearer saw her, he said, "We have not seen you since morning. Where have you been?" "I passed from this existence, husband." "What say you?" "Precisely so, husband." "Where were you reborn?" "In a family of station at Sāvatthi." "How long a time did you remain there?"

"At the end of the tenth lunar month I issued from the womb of my mother. When I was sixteen years old, I married into another family. I bore four sons, gave alms, and rendered honor to the monks, making an Earnest Wish to return and be reborn with you, husband." "How long is the life of men?" "Only a hundred years." "So short as that?" "Yes, husband." "If men are reborn with so short a time as that to live, do they spend their time asleep and heedless, or do they give alms and render honor?" "What say you, husband? Men are ever heedless, as if reborn with an incalculable number of years to live, as if in no wise subject to old age and death."

The god Garland-wearer was greatly agitated. Said he, "If, as you say, men are reborn with only a hundred years to live, and if

they lie heedless and asleep, when will they ever obtain Release from Suffering?" (Now a hundred of our years are equivalent to a night and a day in the World of the Thirty-three Gods, thirty such nights and days make up a month, twelve such months make up a year, and the length of their lives is a thousand such celestial years; [365] or, in human reckoning, thirty-six million years. Thus it was that for that god not a single day had passed; nay, not more than a moment of time. Therefore thought he to himself, "If the life of men is so short, it is highly improper for them to give themselves up to a life of heedlessness.")

On the following day the monks, on entering the village, found the Hall of Assembly uncared for, no seats provided, no water supplied for drinking. "Where is Husband-honorer?" said they. "Reverend Sirs, how could you expect to see her? Yesterday at eventide, after your reverences had eaten and departed, she died." Thereupon monks who had not yet attained the Fruit of Conversion, remembering her kindly services to them, were unable to restrain their tears; while monks who had attained Arahatship were overcome with religious emotion.

After eating their breakfast, they went to the monastery and asked the Teacher, "Reverend Sir, Husband-honorer, busy and active, performed all manner of works of merit and yearned only for her husband. Now she is dead. Where was she reborn?" "Monks, she was reborn with her own husband." "But, Reverend Sir, she is not with her husband." "Monks, she yearned not for that husband. Her husband was the god Garland-wearer in the World of the Thirty-three. She passed from that state of existence while decking him with flowers. Now she has returned to where she was before and has been reborn with him." "Reverend Sir, is what you say true?" "Yes, monks, what I say is true." "Oh, how short, Reverend Sir, is the life of creatures in this world! Early in the morning she served us with food, and in the evening she sickened and died." The Teacher replied, "Yes, monks, the life of creatures in this world is indeed short. Therefore, while creatures in this world yet yearn for the things of earth and have not yet satisfied their desires for sensual pleasures, death overpowers them [366] and carries them off wailing and weeping." So saying, he pronounced the following Stanza,

48. Even while a man is gathering flowers, while his heart is absorbed in pleasure,
Even before he has satisfied his desires, death overpowers him.

IV. 5. NIGGARDLY KOSIYA [1]

Even as a bee, without injuring a flower. This religious instruction was given by the Teacher while he was in residence at Sāvatthi with reference to Niggardly Kosiya the treasurer. The story begins at Rājagaha. [367]

The story goes that in a town named Jaggery, not far from the city of Rājagaha, lived a certain treasurer named Niggardly Kosiya, possessed of eighty crores of treasure. Never a drop of oil small enough to stand on the tip of a blade of grass did he give to others or use for himself. The result was that his wealth, great as it was, yielded no enjoyment to his sons and daughters or to monks and Brahmans, but remained unused, like a pool haunted by evil spirits.

One day, early in the morning, the Teacher arose from a Trance of Great Compassion and with the eye of a Buddha looked out upon his kinsmen in the faith all over the universe. As he did so, he beheld, living at a distance of forty-five leagues, the treasurer and his wife and perceived that they possessed the faculties requisite for Conversion.

Now on the preceding day the treasurer went to the royal palace to wait upon the king. On his way home, after waiting upon the king, he saw a half-starved countryman eating a round cake filled with sour gruel. The sight made him hungry. When he reached his own home, he thought to himself, "If I say openly, 'I should like to have a round cake to eat,' there will be many others who will wish to eat with me. In that case a great quantity of sesame, rice, ghee, jaggery, and other provisions will be consumed. I will therefore say nothing to anyone." So he walked about, enduring hunger as best he could. But as the hours went by, he grew yellow and yet more yellow, and the veins stood out all over his body. Finally, unable to endure hunger any longer, he went into his chamber and lay down hugging his bed. [368] But in spite of his distress, so great was his fear of wasting his wealth that he said nothing to anybody.

As he lay upon his bed, his wife approached him, rubbed his back, and asked him, "Husband, what is the matter with you?" "There is nothing the matter with me." "Is the king put out with you?" "No, the king is not put out with me." "Then perhaps your sons

[1] This story is almost word for word the same as the Introduction to *Jātaka* 78: i. 345–349. Text: N i. 366–376.

and daughters, or your slaves and servants, have done something to displease you?" "Nothing of the sort." "But perhaps you have a craving for something?" When his wife said that, so great was his fear of wasting his wealth that he answered her never a word, but lay speechless on his bed. Then his wife said to him, "Tell me, husband. What is it you have a craving for?" Then said her husband, swallowing his words as he spoke them, "Yes, I have a craving for something." "What is it you have a craving for, husband?" "I should like a round cake to eat."

"Why didn't you tell me? Are you a poor man? I will straightway have enough round cakes baked to feed all the inhabitants of the town of Jaggery." "Why concern yourself about them? They might better work and earn money for themselves to buy food." "Very well, I will bake enough cakes to feed the inhabitants of one street." "I have always thought you extravagant." "Then I will bake enough cakes to feed all who live in this house." "I have always thought you extravagant." "Very well, I will bake only enough cakes for you and your children and your wife." "Why concern yourself about them?" "Very well, I will bake just enough for you and me." "Why should you care to have any?" [369] "Very well, I will bake just enough for you alone."

Then said her husband, "There are a great many people on the outlook for cooking in this house. Therefore save out the whole grains of rice, use only the broken grains, and take the brazier and the potsherds and just a little milk and ghee and honey and jagghery, and go up to the top floor of our seven-storied mansion, and there I will sit down all by myself and eat." "Very well," replied his wife, promising to carry out his wishes. So she caused the necessary things to be procured, and having climbed to the top of the house, dismissed the servants and caused her husband to be summoned. Her husband climbed from one floor to another, closing and bolting each door after him, until finally he reached the seventh floor. Then, after closing and bolting the door, he sat down. His wife started a fire in the brazier, placed a potsherd on the brazier, and began to cook the cake.

Now early in the morning the Teacher addressed Elder Moggallāna the Great, "Moggallāna, in yonder town of Jaggery, close to the city of Rājagaha, a niggardly treasurer, desiring to eat fried cakes, but afraid that somebody else may see him, is having cakes fried in his seven-storied mansion. Go there, overmaster that treasurer, inculcate in him the virtue of self-denial, take the treasurer and his

wife and the cakes and the milk and ghee and honey and jaggery, and by your own power convey them to Jetavana. To-day I will sit with my five hundred monks in the monastery and will make my meal of those very cakes." "Very well, Reverend Sir," replied the Elder, promising to carry out the Teacher's command. [370]

In but an instant, by virtue of his magical power, the Elder proceeded to that town. And before the window of that mansion, properly garbed in under and outer garments, he stood poised in the air like a jeweled image. When the great treasurer saw the Elder, his heart's flesh quivered and quaked. "It was for fear of just such persons," said he, "that I came to this place; yet here this fellow comes and stands in front of my window." Not realizing that the Elder would inevitably get what he must needs get, sputtering with anger, even as when salt and sugar are thrown into a fire, the treasurer spoke thus, "Monk, what do you expect to get by standing poised in the air? You may walk up and down till you cause a path to appear in the pathless air, but for all that you will get nothing by it." The Elder continued to walk back and forth right there, as before.

Said the treasurer, "What do you expect to get by walking back and forth? You may sit down cross-legged in the air, but for all that you will get nothing by it." The Elder folded his legs and sat down cross-legged. Then said the treasurer to him, "What do you expect to get by sitting down cross-legged? You may come and stand on the window-sill, but for all that you will get nothing by it." Then the Elder came and stood on the window-sill. Then said the treasurer to him, "What do you expect to get by coming and standing on the window-sill? You may belch forth smoke, but for all that you will get nothing by it."

Then the Elder belched forth smoke until the whole mansion was one mass of smoke. The treasurer felt as though his eyes had been pierced with needles. He was so afraid the house might catch fire that he refrained from saying, "You may burst into flames, but for all that you will get nothing by it." He thought to himself, "This monk sticks fast and will not depart until he gets something. [371] I will have him given one cake." So he said to his wife, "Dear wife, cook one little cake, give it to the monk, and get rid of him."

His wife took just a little dough and put it in the pot. But it grew to be a big cake and filled the vessel to overflowing. When the treasurer saw it, he thought to himself, "She must have taken a big piece of dough." So he himself took ever so little dough on the tip of

a spoon and put it in the pot. But it became a bigger cake than the previous one. In like manner each cake they cooked was larger than the preceding ones. Finally, in despair, the treasurer said to his wife, "Dear wife, give him a single cake."

But when his wife tried to take one cake from the basket, all the cakes stuck together. The treasurer's wife said to her husband, "Husband, the cakes all stick together. I cannot separate them." "I will separate them," replied the treasurer. But try as he might, he was unable to do so. Finally the treasurer took hold of one end, and his wife took hold of the other end, and the two pulled with might and main. But for all that they were unable to separate the cakes.

As the treasurer struggled with the cakes, sweat poured forth from his body and his craving disappeared. Thereupon he said to his wife, "Wife, I have no need of the cakes. Take the cakes and the basket and give them to the monk." So his wife took the basket and approached the monk. The Elder preached the Law to the treasurer and his wife, proclaiming the virtues of the Three Jewels. [372] Beginning with the words, "Almsgiving is true sacrifice," he made the fruit of almsgiving and of the other works of merit as plain as the moon in the sky.

As the treasurer listened to him, his heart believed, and he said, "Reverend Sir, draw near, sit down on this couch, and eat." The Elder replied, "Great treasurer, the Supremely Enlightened is sitting in the monastery, expecting to eat these cakes. Therefore, treasurer, if it so please you, bid your wife take the cakes and the milk and the other provisions, and let us go to the Teacher." "But, Reverend Sir, where is the Teacher at this moment?" "Treasurer, he is at the Jetavana monastery, some forty-five leagues from here." "Reverend Sir, how can we travel such a long distance without spending a great deal of time on the way?"

"Great treasurer, if it so please you, I will convey you thither by my own magical power. The head of the staircase in your mansion shall remain in its proper place, but the foot of the staircase shall stand at the battlemented gate of Jetavana. I will convey you to Jetavana in less time than it would take you to go from the upper floor of your house to the lower floor." "Very well, Reverend Sir," said the treasurer, agreeing to the proposal. So the Elder, allowing the head of the staircase to remain where it was, commanded, "Let the foot of the staircase stand at the battlemented gate of Jetavana." And it was so. The Elder conveyed the treasurer and his wife to

Jetavana in less time than it would have taken them to go from the upper floor of their house to the lower floor.

The treasurer and his wife both approached the Teacher and informed him that it was meal-time. Thereupon the Teacher entered the refectory and seated himself in the Seat of the Buddha, already prepared, with the Congregation of Monks about him. The great treasurer gave Water of Donation to the Congregation of Monks presided over by the Buddha. [373] The treasurer's wife placed a cake in the Tathāgata's bowl. The Teacher took as much as he needed to support life, and the Congregation of Monks likewise took as much as they needed to support life. The treasurer went about distributing milk and ghee and honey and jaggery.

The Teacher and his five hundred monks completed their meal, and the great treasurer and his wife ate as much as they desired to eat. Yet there was no end to the cakes that remained. Even after distribution had been made to the monks of the entire monastery and to the eaters of scraps, there was still no end to the cakes that remained. "Reverend Sir," they reported to the Exalted One, "the cakes suffer no diminution." "Very well," he replied, "throw them away at the battlemented gate of Jetavana." So they threw them away in a cave near the battlemented gate of Jetavana. To this day that place goes by the name of "Cake-cave."

Then the great treasurer with his wife approached the Exalted One and stood respectfully on one side. The Exalted One pronounced the words of thanksgiving. At the conclusion of the words of thanksgiving both the treasurer and his wife were established in the Fruit of Conversion. Then they saluted the Teacher, and mounting the staircase at the battlemented gate, found themselves in their own house. From that time forwards the treasurer spent eighty crores of treasure solely in the Religion of the Buddha.

On the evening of the following day, when the monks assembled in the Hall of Truth, they exclaimed, "Behold, brethren, the supernatural power of Elder Moggallāna the Great! Without impairing faith, without impairing riches, [374] he subdued in a moment the niggardly treasurer, made him self-denying, conveyed him to Jetavana, causing him to take his cakes with him, set him face to face with the Teacher, and established him in the Fruit of Conversion. Oh, how great is the supernatural power of the Elder!" Thus, as they sat together in the Hall of Truth, did they praise the virtues of the Elder. By Supernatural Audition the Teacher overheard them, and

entering the Hall of Truth, asked them, "Monks, what is the subject you are discussing now, as you sit here all gathered together?" When they told him, he said, "Monks, a monk who would convert a household without impairing faith, without impairing riches, without wearying or oppressing that household, must approach that household to make known the virtues of the Buddha as a bee approaches a flower to gather honey therefrom. Such a monk is my son Moggallāna." And in praise of the Elder he pronounced the following Stanza,

49. Even as a bee, without injuring a flower, or the color, or the scent thereof,
Gathers the honey, and then flies away, even so should a sage go about a village. [376]

When the Teacher had given this religious instruction, he continued his discourse for the purpose of proclaiming the virtues of the Elder, saying, "Monks, this is not the first time that Treasurer Niggardly has been converted by the Elder Moggallāna. In a previous state of existence also he converted him by teaching him the connection between a deed and the fruit thereof." And to make the matter clearer he related the Illīsa Jātaka.[1]

Both are lame, both are bow-legged, both squint,
Both have a wart. I cannot tell which of them is Illīsa.

IV. 6. PĀṬHIKA THE NAKED ASCETIC[2]

Not the faults of others. This religious instruction was given by the Teacher while he was in residence at Sāvatthi with reference to Pāṭhika the Naked Ascetic.

At Sāvatthi, we are told, the wife of a certain householder ministered to the needs of a Naked Ascetic named Pāṭhika, treating him as she would her own son. Of her nearest neighbors, those who went to hear the Teacher preach the Law returned praising the virtues of the Buddhas in manifold ways, saying, "Oh, how wonderful is the preaching of the Buddhas!" When the woman heard her neighbors thus praise the Buddhas, [377] she desired to go to the monastery and hear the Law. So she put the matter to the Naked Ascetic, saying, "Noble sir, I desire to go and hear the Buddha." But as often as she made her request, the Naked Ascetic dissuaded her from going, saying, "Do not go." The woman thought to herself, "Since this

[1] *Jātaka* 78: i. 345–355. [2] Text: N i. 376–380.

Naked Ascetic will not permit me to go to the monastery and hear the Law, I will invite the Teacher to my own house and hear the Law right here."

Accordingly, when it was evening, she summoned her own son and sent him to the Teacher, saying to him, "Go invite the Teacher to accept my hospitality for to-morrow." The boy started out, but went first to the place of residence of the Naked Ascetic, saluted him, and sat down. "Where are you going?" asked the Naked Ascetic. "By my mother's direction I am going to invite the Teacher." "Do not go to him." "All very well, but I am afraid of my mother. I am going." "Let the two of us eat the fine things prepared for him. Do not go." "No; my mother will give me a scolding." "Well then, go. But when you go and invite the Teacher, do not say to him, 'Our house is situated in such and such a place, in such and such a street, and you may reach it by taking such and such a road.' Instead, act as if you lived near by, and when you leave, run off as if you intended to take a different road, and come back here."

The boy listened to the instructions of the Naked Ascetic and then went to the Teacher and delivered the invitation. When he had done everything according to the instructions of the Naked Ascetic, he returned to the latter. Said the Naked Ascetic, "What did you do?" Said the boy, "Everything you told me to do, noble sir." "You have done very well. Now we shall both of us eat the good things prepared for him." On the following day, very early in the morning, the Naked Ascetic went to that house, taking the boy with him, and the two sat down together in the back room.

The neighbors smeared that house with cow-dung, [378] decked it with the five kinds of flowers, including the Lāja flower, and prepared a seat of great price, that the Teacher might sit therein. (Men who are not familiar with the Buddhas know nothing about the preparation of a seat for them. Nor do the Buddhas ever need a guide to direct them on their way. For on the Day of Enlightenment, when they sit under the Bo-tree, causing ten thousand worlds to quake, all paths become plain to them: "This path leads to Hell, this path leads to the World of Beasts, this path leads to the World of Ghosts, this path leads to the World of Men, this path leads to the World of the Gods, this path leads to the Deathless, to Great Nibbāna." There is never any need of telling them the way to villages, market-towns, or other places.)

Therefore the Teacher, very early in the morning, took bowl and

robe and went straight to the house of the great female lay disciple. She came forth from the house, saluted the Teacher with the Five Rests, escorted him into the house, poured Water of Donation into his right hand, and gave him the choicest of food, both hard and soft. When the Teacher had finished his meal, the female lay disciple, desiring to have him pronounce the words of thanksgiving, took his bowl, and the Teacher with his own sweet voice began the address of thanksgiving. The lay disciple listened to the preaching of the Law and applauded the Teacher, saying, "Well said! well said!"

The Naked Ascetic, sitting there in the back room, heard the words of applause uttered by the lay disciple as she heard the Teacher preach the Law. Unable to control himself, he remarked, "She is my disciple no longer," and came out. And he said to the lay disciple, "Hag, you are lost for applauding this man thus." And he reviled both the female lay disciple and the Teacher in all manner of ways, and then ran off. The lay disciple was so embarrassed by the Naked Ascetic's insulting words that her mind became completely distraught, and she was unable to concentrate her attention on the Teacher's discourse. The Teacher asked her, "Lay disciple, are you unable to fix your mind on my discourse?" "Good and Reverend Sir," she replied, "my mind is completely distraught by the insulting words of this Naked Ascetic." [379] Said the Teacher, "One should not consider the talk of such a heretic; one should pay no attention to such as he; one should regard only one's own sins of commission and omission." So saying, he pronounced the following Stanza,

> 50. Not the faults of others, not things done and left undone by others,
> Only one's own sins of commission and omission should one regard.

IV. 7. THE KING AND THE KING OF KINGS[1]

Like a beautiful flower. This religious instruction was given by the Teacher while he was in residence at Sāvatthi with reference to the lay disciple Chattapāṇi. [380]

For at Sāvatthi lived a lay disciple named Chattapāṇi, versed in the Tipiṭaka, enjoying the Fruit of the Second Path. Early one morning, in observance of Fast-day, he went to pay his respects to the Teacher. (For those who enjoy the Fruition of the Second Path and

[1] Cf. Hardy, *Manual of Buddhism*, pp. 296–297. Text: N i. 380–384.

those who are Noble Disciples, by reason of their previous undertaking, do not take upon themselves the obligations of Fast-day. Such persons, solely by virtue of the Path, lead the holy life and eat but one meal a day. Therefore said the Exalted One,[1] "Great king, Ghaṭīkāra the potter eats but one meal a day, leads the holy life, is virtuous and upright." Thus, as a matter of course, those who enjoy the Fruition of the Second Path eat but one meal a day and lead the holy life.)

Chattapāṇi also, thus observing Fast-day, approached the Teacher, paid obeisance to him, and sat down and listened to the Law. Now at this time King Pasenadi Kosala also came to pay his respects to the Teacher. When Chattapāṇi saw him coming, he reflected, "Shall I rise to meet him or not?" He came to the following conclusion, "Since I am seated in the presence of the King of Kings, I am not called upon to rise on seeing the king of one of his provinces. Even if he becomes angry, I will not rise. [381] For if I rise on seeing the king, the king will be honored, and not the Teacher. Therefore I will not rise." Therefore Chattapāṇi did not rise. (Wise men never become angry when they see a man remain seated, instead of rising, in the presence of those of higher rank.)

But when King Pasenadi saw that Chattapāṇi did not rise, his heart was filled with anger. However, he paid obeisance to the Teacher and sat down respectfully on one side. The Teacher, observing that he was angry, said to him, "Great king, this lay disciple Chattapāṇi is a wise man, knows the Law, is versed in the Tipiṭaka, is contented both in prosperity and adversity." Thus did the Teacher extol the lay disciple's good qualities. Even as the king listened to the Teacher's praise of the lay disciple, his heart softened.

Now one day after breakfast, as the king stood on the upper floor of his palace, he saw the lay disciple Chattapāṇi pass through the courtyard of the royal palace with a parasol in his hand and sandals on his feet. Straightway he caused him to be summoned before him. Chattapāṇi laid aside his parasol and sandals, approached the king, paid obeisance to him, and took his stand respectfully on one side. Said the king to Chattapāṇi, "Lay disciple, why did you lay aside your parasol and sandals?" "When I heard the words, 'The king summons you,' I laid aside my parasol and sandals before coming into his presence." "Evidently, then, you have to-day learned that

[1] *Majjhima*, ii. 51[21-22].

I am king." "I always knew that you were king." "If that be true, then why was it that the other day, when you were seated in the presence of the Teacher and saw me, you did not rise?"

"Great king, had I, seated in the presence of the King of Kings, risen on seeing a king of one of his provinces, I should have shown disrespect for the Teacher. Therefore did I not rise." "Very well, let bygones be bygones. I am told that you are well versed in matters pertaining to the present world and the world to come; [382] that you are versed in the Tipiṭaka. Recite the Law in our women's quarters." "I cannot, your majesty." "Why not?" "A king's house is subject to severe censure. Improper and proper alike are grave matters in this case, your majesty." "Say not so. The other day, when you saw me, you saw fit not to rise. Do not add insult to injury." "Your majesty, it is a censurable act for householders to go about performing the functions of monks. Send for someone who is a monk and ask him to recite the Law."

The king dismissed him, saying, "Very well, sir, you may go." Having so done, he sent a messenger to the Teacher with the following request, "Reverend Sir, my consorts Mallikā and Vāsabhakhattiyā say, 'We desire to master the Law.' Therefore pray come to my house regularly with five hundred monks and preach the Law to them." The Teacher sent the following reply, "Great king, it is impossible for the Buddhas to go regularly to any one place." "In that case, Reverend Sir, send some monk." The Teacher assigned the duty to the Elder Ānanda. And the Elder came regularly and recited the Ordinances to those queens. Of the two queens, Mallikā learned thoroughly, rehearsed faithfully, and heeded her teacher's instruction. But Vāsabhakhattiyā did not learn thoroughly, nor did she rehearse faithfully, nor was she able to master the instruction she received.

One day the Teacher asked the Elder Ānanda, "Ānanda, are your female lay disciples mastering the Law?" "Yes, Reverend Sir." "Which one learns thoroughly?" "Reverend Sir, Mallikā learns thoroughly, rehearses faithfully, and can understand thoroughly the instruction she receives. But your kinswoman does not learn thoroughly, nor does she rehearse faithfully, nor can she understand thoroughly the instruction she receives." When the Teacher heard the Elder's reply, he said, "Ānanda, as for the Law I have preached, to one who is not faithful in hearing, learning, [383] rehearsing, and preaching it, it is profitless, like a flower that possesses color but lacks perfume. But to one who is faithful in hearing, learning, rehearsing,

and preaching the Law, it returns abundant fruit and manifold blessings." So saying, he pronounced the following Stanzas,

51. Like a beautiful flower that possesses color but lacks perfume,
So well-spoken words are fruitless to him that doeth them not.

52. Like a beautiful flower that possesses both color and perfume,
So well-spoken words are fruitful to him that doeth them. [384]

At the conclusion of the lesson many attained the Fruit of Conversion and the Fruits of the Second and Third Paths. The lesson was of benefit to the multitude.

IV. 8. MARRIAGE OF VISĀKHĀ [1]

Even as from a heap of flowers. This religious instruction was given by the Teacher while he was in residence at Pubbārāma near Sāvatthi with reference to the female lay disciple Visākhā.

Visākhā, we are told, was born in the city of Bhaddiya in the kingdom of Aṅga. Her father was Treasurer Dhanañjaya, son of Treasurer Ram, and her mother was Sumanā Devī, his chief consort. When Visākhā was but seven years old, the Teacher, perceiving that the Brahman Sela and other of his kinsmen in the faith possessed the faculties requisite for Conversion, set out with a great company of monks and came to that city. Now at this time householder Ram held the post of treasurer in that city, being the chief of five persons of great merit. [385]

(The five persons of great merit were Treasurer Ram, Candapadumā his chief consort, his eldest son Dhanañjaya, his wife Sumanā Devī, and Treasurer Ram's slave Puṇṇa. Now Treasurer Ram possessed limitless wealth, but he was not the only possessor of limitless wealth. In the country over which King Bimbisāra ruled were five such persons: Jotiya, Jaṭila, Ram, Puṇṇaka, and Kākavaliya.)

When Treasurer Ram learned that the Possessor of the Ten Forces had come to his city, he sent for the maiden Visākhā, daughter of Treasurer Dhanañjaya, and said to her, "Dear girl, this is a happy day for you and a happy day for me. Summon the five hundred maid-

[1] Warren's version of this beautiful story (*Harvard Oriental Series*, vol. 3, pp. 451–481: cf. vol. 28, p. 67) was the first Occidental translation of a considerable part of this text. The story occurs also in *Aṅguttara Commentary* (cf. vol. 28 p. 50). Cf. story xxi. 8; also Hardy, *Manual of Buddhism*, 2d ed., pp. 226–234. Text: N i. 384–419.

ens who are your attendants, mount five hundred chariots, and accompanied by your five hundred slave-maidens, go forth to meet the Possessor of the Ten Forces." "Very well," replied Visākhā, promising to do as he said.

And this she did. Now because she well knew both what was reasonable and what was unreasonable, she proceeded in her carriage as far as there was room for a carriage to go; and then, descending from her carriage, approached the Teacher on foot, paid obeisance to him, and took her stand on one side. Pleased with her deportment, the Teacher preached the Law to her, and at the end of his discourse both she and her five hundred maidens were established in the Fruit of Conversion.

Treasurer Ram also approached the Teacher, hearkened to the Law, and was established in the Fruit of Conversion. Thereupon Treasurer Ram invited the Teacher to be his guest on the morrow. Accordingly on the following day he entertained in his own house the Congregation of Monks presided over by the Buddha, serving them with the choicest food, both hard and soft, and in like manner during the following fortnight provided them with abundant food. When the Teacher had remained in the city of Bhaddiya during his good pleasure, he departed.

Now at this time Bimbisāra and Pasenadi Kosala were connected by marriage, each having married a sister of the other. And one day [386] the king of Kosala thought to himself, "In Bimbisāra's country live five persons of limitless wealth, but in my country lives not a single one. Suppose I were to go to Bimbisāra and ask him to let me have one of his persons of great merit." Accordingly he went to Bimbisāra, who greeted him in a friendly manner and asked him, "For what purpose have you come?" "I have come with this thought in mind, 'In your country live five persons of limitless wealth and five persons of great merit. I should like to take one of them back with me.'" "These are notable families, and it is impossible for me to move them." "I will not go back without one."

The king took counsel with his ministers and replied, "To move notable families like that of Jotiya would be like moving the earth itself. But there is a treasurer named Dhanañjaya, son of Treasurer Ram. I will take counsel with him and give you my answer later." So King Bimbisāra caused Treasurer Dhanañjaya to be summoned and said to him, "Dear friend, the king of Kosala has said to me, 'I wish to take back with me a single treasurer possessed of great wealth.'

You go back with him." "Your majesty, if you send me, I will go." "Very well, dear friend, make your preparations and go."

So Treasurer Dhanañjaya made the necessary preparations, and the king bestowed high honor upon him and dismissed King Pasenadi, saying, "Take him back with you." So King Pasenadi took him with him and set out for Sāvatthi, spending a single night on the journey. As they journeyed along, reaching a pleasant place, they pitched camp there for the night. Treasurer Dhanañjaya asked the king, "Whose country is this?" "This is my country, treasurer." "How far is it from here to Sāvatthi?" [387] "Seven leagues." "The interior of the city is crowded, and my retinue is a large one. If, your majesty, you approve, we will take up our residence right here." "Very well," replied the king, granting his request. So the king created a city for him right there and gave it to him, and having so done, departed. Because this region was first inhabited in the evening (*sāyaṁ*), it received the name Sāketa.

Now there lived at Sāvatthi a treasurer named Migāra, and he had a son named Puṇṇavaddhana, who had just reached manhood. His mother and father said to him, "Dear son, choose for yourself a wife in whatever quarter you please." "I have no use for anything of the sort." "Son, do not act in this way. A family without children cannot endure." After they had spoken to him several times, he said, "Very well. If I can find a maiden endowed with the Five Beauties, I will do as you say." "But what are these Five Beauties, dear son?" "Beauty of hair, beauty of flesh, beauty of bone, beauty of skin, and beauty of youth."

(For in the case of a woman of great merit the hair is like a peacock's tail, and when it is released and allowed to fall, it touches the hem of her skirt, and then the ends of the hair curl and turn upwards. This is Beauty of Hair. Her lips have a color like that of a bright red gourd and are even and soft to the touch. This is Beauty of Flesh. Her teeth are white and even and without interstices and shine like a row of diamonds set upright or like an evenly cut conch-shell. This is Beauty of Bone. Her skin, without the use of sandal-wood or rouge or any other cosmetic, [388] is as smooth as a garland of water-lilies and as white as a garland of kaṇikāra flowers. This is Beauty of Skin. Though she has brought forth ten times, her youth is just as fresh as though she had brought forth but once. This is Beauty of Youth.)

So Puṇṇavaddhana's mother and father invited a hundred and

eight Brahmans to their house, entertained them at dinner, and then asked them, "Are there any women who are endowed with the Five Beauties?" "Indeed there are." "Well then, let eight of you go in search of such a maiden," said they, giving the Brahmans much money. "And when you return, we will do for you what is right. Go seek out such a maiden, and when you find her, deck her with this garland." So saying, they gave the Brahmans a golden garland worth a hundred thousand pieces of money and dismissed them. The Brahmans went to all the great cities and searched diligently, but finding no maiden endowed with the Five Beauties, turned back. Returning to Sāketa, they reached the city on Public Day and thought to themselves, "To-day our labors will reach a successful termination."

Now in this city there is a festival celebrated every year called Public Day, and on this day families which do not ordinarily go out come forth from their houses with their attendants and, with their persons unclothed, go on foot to the bank of the river. Moreover, on this day sons of men of wealth and position of the Warrior caste stand along the road, and when they see a beautiful maiden of equal birth with themselves, throw a wreath of flowers over her head.

The Brahmans also went to the bank of the river, entered a certain hall, and waited. At that moment Visākhā, who was now about fifteen or sixteen years of age, adorned with all her adornments, accompanied by five hundred young women, came to the bank of the river, intending to bathe therein. [389] Suddenly a storm came up and it began to rain. Thereupon the five hundred maidens ran as fast as they could and entered the hall. But in spite of the rain Visākhā proceeded at her usual gait. When she entered the hall, her garments and jewels were wet.

The Brahmans perceived that she possessed four of the Beauties. Desiring to see her teeth, they began saying to each other, "Our daughter has a slothful nature. Her husband will not get so much as sour rice-gruel to eat, or we are sorely mistaken!" Then said Visākhā to the Brahmans, "What are you saying?" "We were speaking of you, dear girl." (They say that her voice was soft and resonant like the tones of a bell.) Then, with her soft, resonant voice, she asked them again, "What was the subject of your conversation?"

"We were saying that while the young women who are your attendants ran as fast as they could and entered the hall without wetting their garments and their jewels, you did not quicken your pace at all, although it was but a short distance you had to go, and

entered the hall with your garments and jewels wet." "Dear friends, do not speak thus. I am stronger than they are. Moreover, I had good reason for not quickening my pace." "What was the reason, dear girl?"

"Dear friends, there are four persons who do not appear to advantage while running; and there is another reason besides." "Dear girl, which are the four persons that do not appear to advantage while running?" "Dear friends, an anointed king does not appear to advantage if, adorned with all his jewels, he girds up his loins and runs in the palace-court. By so doing he will certainly incur unfavorable criticism, and people will say of him, 'Why is this great king running about like a common householder?'

"Likewise the king's state elephant, when fully caparisoned, does not appear to advantage while running; but when he moves with the natural grace of an elephant, he does appear to advantage. A monk does not appear to advantage while running. By so doing he will incur only unfavorable criticism, and people will say of him, 'Why does this monk run about like a common householder?' [390] But if he walks at a tranquil gait, he does appear to advantage. A woman does not appear to advantage while running. She will incur only unfavorable criticism, and justly so. People will say of her, 'Why is this woman running about like a man?' These are the four persons that do not appear to advantage while running."

"But what was the other reason, dear girl?" "Dear friends, mothers and fathers bring up a daughter seeking to preserve intact the greater and lesser members of her body. For we are goods for sale, and they bring us up with the intention of marrying us off into some other family. The result is that were we, while running, to trip over the hem of our skirt or on the ground, and fall and break either a hand or a foot, we should be a burden on our family. But if the clothes we wear get wet, they will dry. Bearing this consideration in mind, dear friends, I did not run."

While Visākhā was talking, the Brahmans observed the beauty of her teeth. "Such beautiful teeth as hers we have never seen," said they. And applauding her, they said, "Dear girl, only you are worthy to receive this." So saying, they threw the golden garland over her head. Then she asked them, "Dear friends, from what city do you come?" "From Sāvatthi, dear girl." "What is the name of the treasurer whose household you represent?" "The treasurer's name is Migāra, dear girl." "What is the name of his noble son?"

"Puṇṇavaddhana Kumāra, dear girl." "The family is of equal birth with our own," thought Visākhā.

So she accepted the proposal and immediately sent the following message to her father, "Let him send us a chariot." [391] For although when she came thither she came on foot, yet from the moment when the garland was thrown over her head, it was no longer proper for her to go on foot. Daughters of noblemen travel in chariots and the like, while others enter an ordinary carriage or raise a parasol or a palmyra-leaf over their heads; and if this is not to be had, take the skirt of their undergarment and throw it over their shoulder.

Now her father sent her five hundred chariots, and entering her chariot, she departed with her retinue, the Brahmans accompanying her. The treasurer asked the Brahmans, "Whence have you come?" "From Sāvatthi, great treasurer." "What is the name of the treasurer?" "The treasurer's name is Migāra." "What is the name of his son?" "Puṇṇavaddhana Kumāra." "How great is his wealth?" "Forty crores, great treasurer." "As for his wealth, it is but a farthing compared with ours; but from the time when one obtains a protector for his daughter, why should anything else be considered?" So saying, the treasurer gave his consent. And when he had entertained them in his house for two days, bestowing all manner of attentions upon them, he dismissed them.

The Brahmans returned to Sāvatthi and reported to Treasurer Migāra, "We have found a maiden." "Whose daughter is she?" "The daughter of Treasurer Dhanañjaya." Treasurer Migāra thought to himself, "I have obtained the daughter of a notable family, and it behooves me to bring her hither with all speed." So he informed the king of his intention to go thither. The king thought to himself, "That is the distinguished family I took from King Bimbisāra and settled at Sāketa. [392] I ought to show him every attention." So he said, "I will go too." "Very well, your majesty," replied Treasurer Migāra. So Treasurer Migāra sent the following message to Treasurer Dhanañjaya, "When I come, the king will accompany me, and the king's force is a large one. Shall you be able or shall you not be able to care for so large a company?" Treasurer Dhanañjaya sent back the following reply, "If ten kings are coming, let them come!"

Accordingly Treasurer Migāra took with him from that great city all of the inhabitants except so many as were required to guard the houses, and halting half a league from Sāketa, sent the following message to Treasurer Dhanañjaya, "We have arrived." Thereupon

Treasurer Dhanañjaya sent a handsome present to Treasurer Migāra and took counsel with his daughter, saying, "Dear daughter, I am informed that your father-in-law has arrived, and with him the king of Kosala. Which house shall be made ready for him, and which for the king, and which houses for the viceroys?" (The treasurer's daughter possessed wisdom, and her intelligence was as keen as the edge of a diamond, as the result of the Resolution she had formed and the Earnest Wish she had cherished during a hundred thousand cycles of time.)

So she made the necessary arrangements, saying, "Make ready such and such a house for my father-in-law, such and such for the king, and such and such for the viceroys." And causing the slaves and the servants to be summoned, she apportioned to them their several duties, saying, "So many of you are to wait upon the king and so many upon the viceroys; and so many of you as are hostlers and the like are to care for the elephants and horses and other animals, so that when our guests arrive, they may enjoy this festive occasion to the full." (Why did she take it upon herself to do this? So that none might say, "We came to take part in the festivities of Visākhā's marriage, but obtained no enjoyment; instead, we spent our time looking after our horses and the like.")

On that very day also Visākhā's father caused five hundred goldsmiths to be summoned and said to them, "Make for my daughter a great-creeper-parure." [393] So saying, he gave them a thousand nikkhas of ruddy gold and a sufficient supply of silver, rubies, pearls, coral, and diamonds to go with it.

After the king had remained a few days, he sent the following message to Treasurer Dhanañjaya, "The treasurer must not think of providing maintenance and support for us for long. Let him inform us when the maiden is to depart." The treasurer sent back the following message to the king, "The season of the rains has now arrived; therefore it will be impossible for you to move for four months. Whatever your army requires, all this it shall be my duty to provide. The king will depart when I send him." From that time on it was like one long holiday in the city of Sāketa. From the king to the humblest person, all were adorned with garlands and perfumes and rich apparel, and each thought to himself, "The king is bestowing his attentions on me alone." In this manner three months passed, but the parure was not yet finished.

The superintendents of the work came and reported to the treasurer,

"Nothing is lacking except that there is not sufficient wood to cook food for the army." "Friends, go tear down all the ruined elephant-stables and all the dilapidated houses in this city and use them for firewood." They cooked food with firewood thus obtained for a fortnight, and then came back and reported, "There is no more wood." "At this time of year it is impossible to procure firewood; therefore open the storehouses where the cloths are kept, take coarse cloths, make wicks of them, [394] soak them in vessels of oil, and thus cook the food." And this they did for another fortnight.

Thus four months passed, and the parure was completed. In the making of this parure, four pint-pots of diamonds were used, eleven pint-pots of pearls, twenty-two pint-pots of coral, thirty-three pint-pots of rubies; with these and other of the seven kinds of jewels the parure was completed. Ordinary threads were not used in the making of this parure; the threadwork was entirely of silver. It was fastened to the head and extended to the feet. In various places seals of gold and dies of silver were attached to hold it in position. There was one seal on the crown of the head, one on the top of each ear, one at the throat, one on each knee, one at each elbow, one at the waist, and one at the small of the back.

In the fabric of this parure the goldsmiths wrought a peacock; in its right wing were five hundred feathers of ruddy gold, and in its left wing five hundred. Its beak was of coral, its eyes were of gems, and likewise its neck and its tail-feathers; the midribs of the feathers were of precious stones and likewise its legs. When it was placed on the crown of Visākhā's head, it appeared like a peacock standing on the peak of a mountain and dancing; and the sound of the midribs of the thousand feathers was like the music of the celestial choir or of the five kinds of instruments. Only by going very close could people tell that it was not a real peacock. [395] The materials used in the making of this parure cost nine crores, and a hundred thousand pieces of money were paid for the workmanship.

(Through what deed in a previous state of existence did Visākhā receive this parure? We are told that in the dispensation of the Buddha Kassapa she presented twenty thousand monks with bowls and robes, and that she likewise gave them thread and needles and dyeing materials, all of which were her property. It was through this gift of robes that she received this parure. The gift of robes by women culminates in the great-creeper-parure, the gift of robes by men culminates in the reception of bowls and robes supernaturally created.)

When in the course of four months the great treasurer had thus prepared a trousseau for his daughter, he began giving her her dowry. He gave her five hundred carts filled with money, five hundred carts filled with vessels of gold, five hundred filled with vessels of silver, five hundred filled with copper vessels, five hundred carts filled with garments made of various kinds of silk, five hundred carts filled with ghee, five hundred filled with rice husked and winnowed, and five hundred carts filled with plows, plowshares, and other farm implements.

This, we are told, was the thought that occurred to him, "In the place to which my daughter is going, she must never be obliged to send to her neighbor and say, 'I have need of this or that.'" For this reason, therefore, he provided her with all these implements. Then he provided her with slave-maidens richly dressed and adorned to wait upon her person, bringing up five hundred carts and placing three slave-maidens in each cart and saying to them, "You are to bathe her and feed her and dress her." Thus he gave her fifteen hundred slave-maidens to wait upon her person.

Then the following thought occurred to him, "I will give my daughter cattle." So he gave the following order to his men, [396] "My men, go to the small cattle-pen and open the gate. When you have so done, post yourselves on both sides of a lane three-quarters of a league in length and eight rods across, with a drum at every quarter-league, and do not allow the cattle to pass beyond these limits. When you have taken up your positions, sound your drums."

His men did as they were commanded. Leaving the cattle-pen, they proceeded a quarter of a league and sounded the drum; then proceeding to the half-league point, they sounded the drum; then proceeding to the three-quarter-league point, they sounded the drum; and they guarded the means of exit along the sides. When they had so done, cattle filled an inclosure three-quarters of a league in length and eight rods across and stood rubbing shoulder with shoulder.

Then the great treasurer ordered the gate of the cattle-pen to be closed, saying, "These cattle are enough for my daughter. Close the gate." But even after the gate had been closed, by the fruit of Visākhā's merit, the powerful bulls and milch-cows leaped over the gate and got out. Indeed, in spite of all that the men could do to prevent them, sixty thousand powerful bulls and sixty thousand milch-cows escaped, powerful bull-calves following the milch-cows out of the inclosure.

(Through what deed in a previous state of existence did the cattle thus come forth? We are told that, in the dispensation of the Buddha Kassapa, Visākhā was reborn as Sañghadāsī, the youngest of seven daughters of King Kiki. One day, as she was giving the five products of the cow to a company of twenty thousand monks, [397] the young monks and novices covered their bowls with their hands and said, "Enough! enough!" But in spite of their efforts to prevent her, she continued to give, saying, "This is pleasant to the taste, this will rejoice the heart." As the result of this deed, we are told, the cattle escaped in spite of all that the men could do to prevent them.)

After the treasurer had given all this wealth to his daughter, his wife said to him, "You have provided all else for your daughter, but you have not provided men-servants and women-servants to do her bidding. Why is this?" "Because I wish to find out which of them have a sincere affection for my daughter and which of them have not. It is not my intention to seize by the neck and send with her those who do not wish to go with her. But when she has entered her carriage and is ready to start, then I will say, 'Let those who wish to go with her go; let those who do not wish to go with her remain behind.'"

"On the morrow my daughter will depart," thought the treasurer as he sat in his inner room. So he summoned his daughter, seated her beside him, and said to her, "Dear daughter, there are certain modes of conduct which you must observe so long as you live with your husband's family." And so saying, he gave her certain admonitions. Now Treasurer Migāra happened to be sitting in the next room and heard all the admonitions which Treasurer Dhanañjaya gave to his daughter. And these were the admonitions which Treasurer Dhanañjaya gave to his daughter:

"Dear daughter, so long as you live in the house of your father-in-law, the indoor fire is not to be carried outside; the outdoor fire is not to be carried inside; give only to him that gives; give not to him that gives not; [398] give both to him that gives and to him that gives not; sit happily; eat happily; sleep happily; tend the fire; honor the household divinities."

These Ten Admonitions did Treasurer Dhanañjaya give to his daughter. On the following day he assembled all the guilds of artisans and standing in the midst of the king's army, appointed eight householders to be sponsors for his daughter, saying to them, "If in the

place to which my daughter is going, any fault is charged against my daughter, you are to clear her of the charge."

Then he caused his daughter to put on her great-creeper-parure which cost nine crores of treasure, and giving her fifty-four crores of treasure to buy aromatic powders for the bath, he assisted her to enter her carriage. And escorting her through the fourteen villages round about Sāketa which paid tribute to him as far as Anurādhapura, he caused the following proclamation to be made, "Let those who wish to go with my daughter go."

So soon as the inhabitants of the fourteen villages heard this proclamation, they exclaimed, "Why should we remain here when our noble mistress is departing?" And they departed from those villages, leaving nothing behind them. Treasurer Dhanañjaya paid his respects to the king and Treasurer Migāra, accompanied them a little way on their journey, and then bidding farewell to his daughter, placed her in their charge.

When Treasurer Migāra, seated in the last carriage in the procession, saw the army of people following, he asked, "Who are these people?" "Men-servants and women-servants to do your daughter-in-law's bidding." "Who can feed so many as these? Beat them with sticks and drive them back. Take along only those who will not be driven back." But Visākhā protested, saying, "Hold! do not drive them away. One army will feed the other." Said the treasurer in reply to her protests, "Dear girl, we have no need of these people. [399] Who will feed them?" And he had them beaten with clods of earth, sticks, and the like and driven back. And taking with him those who would not be driven back, he said, "These are enough for our purposes," and continued his journey.

Now when Visākhā reached the gate of the city of Sāvatthi, she thought to herself, "Shall I enter the city sitting in a closed carriage or standing up in a chariot?" Thereupon the following thought occurred to her, "If I enter the city sitting in a closed carriage, the splendor and magnificence of my great-creeper-parure will be visible to none." Accordingly she entered the city standing up in a chariot, showing herself to all the city. When the residents of Sāvatthi beheld Visākhā's state, they said, "This, they say, is Visākhā, and her state well becomes her." Such was the splendid state in which Visākhā entered the treasurer's house.

On the day when Visākhā entered the city of Sāvatthi, all the residents of the city said to themselves, "Treasurer Dhanañjaya was

most hospitable to us when we visited his city." Therefore they sent presents to Visākhā according to their power and ability. And all the presents which were sent to her Visākhā distributed among the various families throughout the city. "Give this to my mother," she would say; "this to my father, this to my brother, this to my sister." Thus she accompanied every gift she sent with a kindly message to the recipient, choosing her words with reference to the age and station of each and adopting, as it were, all the residents of the city as her kinsfolk.

Now in the middle of the night Visākhā's well-bred mare gave birth to a foal. Accordingly Visākhā went to the stable, accompanied by her female slaves bearing torches in their hands, saw that the mare was bathed with hot water [400] and anointed with oil, and having so done, returned to her own quarters.

Now Treasurer Migāra, in planning the festivities of his son's marriage, completely ignored the Tathāgata, in spite of the fact that the Teacher was at that time in residence at a monastery close at hand. On the other hand, impelled by the friendly feeling which he had long cherished for the Naked Ascetics, he said to himself, "I will render honor to my noble ascetics." So one day he ordered the finest of rice-porridge to be boiled in hundreds of new vessels, invited five hundred Naked Ascetics, escorted them into his house, and having so done, sent the following message to Visākhā, "Let my daughter-in-law come and render homage to the Arahats."

Now Visākhā had attained the Fruit of Conversion and was one of the Noble Disciples, and therefore she was pleased and delighted when she heard the word "Arahats." But when she entered the hall where the Naked Ascetics were eating and looked at them, she said, "Men like these are totally bereft of sense of modesty and fear of mortal sin and have no right to the title 'Arahats.' Why did my father-in-law send for me to come?" And reproaching the treasurer, she returned to her own quarters.

When the Naked Ascetics saw Visākhā, they all reproached the treasurer with one accord, saying, "Householder, why did you not seek some other maiden to be the wife of your son? In admitting a female lay disciple of the monk Gotama to your house, you have admitted a Jonah of Jonahs. Expel her from this house immediately." But Treasurer Migāra thought to himself, "It is impossible for me to expel her from my house on the mere say-so of these ascetics; she is the daughter of a great house." Accordingly he said to the Naked

Ascetics, "Noble ascetics, young women are likely to do all sorts of things, whether knowingly or unknowingly. Hold your peace." So saying, he dismissed them. Having so done, he seated himself on a costly seat and began to eat rich rice-porridge flavored with honey out of a golden dish.

At this time a monk who was a pellet-faller, [401] going his round for alms, entered the treasurer's residence. Visākhā stood fanning her father-in-law. When she saw the monk, thinking to herself, "It would not be proper for me to announce this monk to my father-in-law," she stepped aside, that her father-in-law might see the Elder. But the simpleton, although he saw the Elder, pretended not to see him and with bowed head continued to eat his meal. Visākhā perceived within herself, "Although my father-in-law sees the Elder, yet he makes no sign." Accordingly she said to the Elder, "Pass on, Reverend Sir. My father-in-law is eating stale fare."

Now although Treasurer Migāra had resisted the importunities of the Naked Ascetics, yet when, as he sat there, he heard her say, "He is eating stale fare," he removed his hand from the dish and said, "Take away this rice-porridge and expel the woman from this house. To think that at a time of festivity she should accuse such a man as I am of eating unclean food!" But in this house all the slaves and servants belonged to Visākhā. Who, therefore, would take hold of her hands and her feet? There was no one who dared even open his mouth.

Visākhā, hearing the words which her father-in-law had uttered, said, "Dear father-in-law, this is no sufficient reason why I should leave your house. It is not as if I were a common wench brought hither by you from some bathing-place on the river. Daughters who have mothers and fathers living do not leave the house of their father-in-law for any such reason as this. Indeed, for this very reason, when I set out to come hither, my father summoned eight householders and placed me in their hands and said, 'If any fault is charged against my daughter, you are to clear her of the charge.' Send, therefore, for my sponsors and let them clear me of the charge."

"What she says is right," said the treasurer. Accordingly he summoned the eight householders and said to them, "At a time of festivity, while I was sitting and eating rich rice-porridge out of a golden dish, this young woman said that I was eating unclean food. [402] Convict her of this charge and expel her from this house." "Is what he says true, dear girl?"

"I did not say precisely that. What happened was this: A certain monk going his round for alms stopped at the door of the house, and my father-in-law, who at the time was eating rich rice-porridge flavored with honey, completely ignored him. I thought to myself, 'My father-in-law is acquiring no fresh merit in his present state of existence, but is consuming only stale merit.' So I said to the Elder, 'Pass on, Reverend Sir. My father-in-law is eating stale fare.' What fault is to be found with me for so doing?" "None at all. What our daughter said was entirely proper. Why should you get angry with her?"

"Noble sirs, I grant that there is no fault to be found with her for this. But on a certain occasion, in the middle watch of the night, she went behind the house accompanied by her slaves, both male and female." "Is what he says true, dear girl?" "Dear friends, my reason for going was no other than this: My full-blooded mare had given birth to a foal in the stable attached to the house. I thought to myself, 'It is not right that I should sit here and make no sign.' So I ordered my slaves to procure torches, and accompanied by my slaves, both male and female, I went to the stable and saw to it that proper care was given to the mare." "Noble sir, our daughter does work in your house which is not fit even for female slaves to do. What fault do you find in this?"

"Noble sirs, I grant that there is no fault to be found with her for this. But when she was on the point of coming here, her father admonished her, giving her Ten Admonitions with a deeply hidden meaning. I do not know what they mean. Let her tell me the meaning of them. [403] For example, her father said to her, 'The indoor fire is not to be carried outside.' Pray how could we live without giving fire to the neighbors who live on both sides of us?" "Is what he says true, dear girl?" "Dear friends, that was not my father's meaning. What he meant was this: 'Dear daughter, if you see any fault in your father-in-law or in your husband, say nothing about it when you go to this house or to the other house, for there is no fire that may be compared to this fire.'"

"Noble sirs, let this be as it may. But her father said to her, 'The outdoor fire is not to be carried inside.' When the fire in the house is extinguished, what else can we do than to bring fire in from without?" "Is what he says true, dear girl?" "Dear friends, that was not my father's meaning. What he meant was this: 'If either women or men in your neighbors' houses speak ill of your father-in-

law or of your husband, you must not bring home what you have heard them say and repeat it, saying, "So-and-so said this or that unkind thing about you." For there is no fire comparable to this fire.'"

Thus she was found free from fault in this matter, and as in this so also in the others. And this is the true meaning of the remaining admonitions: "Give only to him that gives" means that one should give only to those that return borrowed articles. "Give not to him that gives not" means that one should not give to those who do not return borrowed articles. "Give both to him that gives and to him that gives not" means that when poor [404] kinsfolk and friends seek assistance, one should give to them, whether or not they are able to repay.

"Sit happily" means that when a wife sees her mother-in-law or her father-in-law or her husband, she should stand and not remain sitting. "Eat happily" means that a wife should not eat before her mother-in-law and her father-in-law and her husband have eaten. She should serve them first, and when she is sure that they have had all they care for, then and not until then may she herself eat. "Sleep happily" means that a wife should not go to bed before her mother-in-law and her father-in-law and her husband. She should first perform the major and minor duties which she owes them, and when she has so done, then she may herself lie down to sleep.

"Tend the fire" means that a wife should regard her mother-in-law and her father-in-law and her husband as a flame of fire or as a serpent-king. "Honor the household divinities" means that a wife should look upon her mother-in-law and her father-in-law and her husband as her divinities.

When the treasurer had heard this exposition of the meaning of the Ten Admonitions, he sat with bowed head, unable to make answer. Then the householders asked him, "Treasurer, is there any other fault in our daughter?" "Noble sirs, there is not." "Why then, if she is without fault, do you seek without cause to expel her from your house?" At this point Visākhā said, "Dear friends, although at first it would not have been proper for me to leave at the command of my father-in-law, inasmuch as when I came hither my father placed me in your hands to determine my guilt or my innocence, nevertheless now, seeing that you have found me free from fault, it is entirely proper for me to go."

Forthwith she gave orders, "Prepare for my departure my slaves,

both male and female, and my carriages and other conveyances." Thereupon the treasurer detained those householders and said to Visākhā, [405] "Dear daughter-in-law, it was through ignorance that I spoke. Pardon me." "Dear father in-law, I pardon you freely so far as in me lies. But I am the daughter of a house which has firm faith in the Religion of the Buddha, and we cannot exist without the Congregation of Monks. If I may be permitted to minister to the Congregation of Monks, according to my inclination, I will remain." "Dear daughter-in-law, you may minister to your monks to your heart's content."

Visākhā caused an invitation to be sent to the Possessor of the Ten Forces, and on the following day entertained him in her house. The Naked Ascetics also, hearing that the Teacher was going to the house of Treasurer Migāra, went and sat down in a circle about the house. When Visākhā had given Water of Donation to the Teacher, she sent the following message to her father-in-law, "The feast is all ready. Let my father-in-law come and wait upon the Possessor of the Ten Forces." Now Treasurer Migāra desired to go, but the Naked Ascetics dissuaded him, saying, "Householder, do not think of going to the monk Gotama." So he sent back the following message, "Let my daughter-in-law herself wait upon him alone."

When Visākhā had served the Congregation of Monks presided over by the Buddha with food, and the meal was over, she sent a second message to her father-in-law, "Let my father-in-law come and hear the Teacher preach the Law." Thought the treasurer, "It would be highly improper for me not to go now," and desiring greatly to hear the Law, he set out. Thereupon the Naked Ascetics addressed him a second time, saying, "Well then, if you are determined to hear the monk Gotama, sit outside of a curtain and listen." And preceding him, they drew a curtain around. The treasurer went and sat outside of the curtain.

Then said the Teacher, "You may sit beyond a curtain or beyond a wall or beyond a mountain, or you may even sit beyond the range of mountains that encircles the earth; I am the Buddha, and I can make you hear my voice." [406] And as though seizing and shaking great trunks of rose-apple trees or causing ambrosial rain to fall, he began to preach the Law in orderly sequence. Now when a Supreme Buddha preaches the Law, they that stand before and they that stand behind, they that stand beyond a hundred Cakkavāḷas or a thousand Cakkavāḷas, and they that stand in the Abode of the Sublime Gods say,

"The Teacher is looking at me alone; he is preaching the Law to me alone." For the Teacher appears to be looking at each individual and to be conversing with each individual. The Buddhas are said to be like the moon. For as the moon in mid-heaven appears to all beings alike, so that each individual thinks, "The moon is over me, the moon is over me," so also the Buddhas appear to stand face to face with each individual, no matter where that individual may stand. This is said to be the fruit of their generosity in cutting off their gloriously adorned heads, gouging out their anointed eyes, uprooting the flesh of their hearts, and giving to be the slaves of others sons like Jāli, daughters like Kaṇhājinā, and wives like Maddī.

As Treasurer Migāra, sitting outside of the curtain, turned over in his mind the teaching of the Tathāgata, he became established in the Fruit of Conversion in a thousand ways adorned, and became endowed with unwavering belief, and acquired firm faith in the Three Refuges. And lifting the hem of the curtain, he went forwards, and taking in his mouth the breast of his daughter-in-law, he adopted her as his mother, saying, "To-day henceforth you are my mother." And thenceforth she was called Mother of Migāra. [407] Later on, when she had a son, she gave him the name Migāra. Then the great treasurer, letting go the breast of his daughter-in-law, went to the Exalted One, fell at his feet, stroked his feet with his hands and covered them with kisses, and thrice called out his own name, saying, "I am Migāra, Reverend Sir." Then he said, "Reverend Sir, all this time I have not known the abundant fruit of alms given to you, but now, through my daughter-in-law, I have come to know of it and have obtained release from all the suffering of the states of punishment. When my daughter-in-law came to my house, she came for my welfare and salvation." So saying, he pronounced the following Stanza,

> To-day I know where given alms yield abundant fruit;
> For my welfare indeed my excellent daughter-in-law came to my house.

Visākhā invited the Teacher for the following day, and on the following day her mother-in-law attained the Fruit of Conversion. And from that time on that house kept open door for the Religion of the Buddha.

Then the treasurer thought to himself, "My daughter-in-law has done me a great service. I will make her a present. Now her great-creeper-parure is so heavy that it is impossible for her to wear it all the time. I will therefore have a light parure made for her which she

can wear both by day and by night in all the four postures." Accordingly at a cost of a hundred thousand pieces of money he had a parure made for her called the solid polished parure, and when this was completed, invited the Congregation of Monks presided over by the Buddha and gave them a bountiful feast. Then he caused Visākhā to bathe herself in sixteen water-pots of perfumed water and to put on the solid polished parure. And when she had so done, he caused her to take her stand before the Teacher and to pay obeisance to the Teacher. Then the Teacher pronounced the words of thanksgiving [408] and went back to the monastery.

Thenceforth Visākhā gave alms, performed the other works of merit, and obtained the Eight Boons from the Teacher.[1] And even as the crescent moon waxes great in the sky, even so did Visākhā wax great with sons and daughters. It is said that she had ten sons and ten daughters, and that each of these had ten sons and ten daughters, and that each of these had ten sons and ten daughters. Thus the children and grandchildren and great-grandchildren in the line of direct descent from her numbered eight thousand four hundred and twenty persons. She herself lived to be a hundred and twenty years old, and yet there was not a single gray hair in her head; she always seemed to be about sixteen years old.

When people saw her on her way to the monastery, surrounded by her children and grandchildren, there were always those who would ask, "Which of these is Visākhā?" When they saw her coming, they would think to themselves, "Let her walk a little way farther; our mistress looks well when she walks." And when they saw her sitting or lying down, they would think to themselves, "Let her lie a little longer; our mistress looks well when she is lying down." Thus there was no one who could ever say, "She does not look well in any of the four postures."

Moreover, she had the strength of five elephants. Once upon a time the king, who had heard that Visākhā possessed the strength of five elephants, [409] resolved to test her. So on his way back from the monastery, to which he had gone to listen to the Law, he released an elephant against her. The elephant lifted up his trunk and made straight for Visākhā. Of the five hundred women who accompanied her, some fled in terror, while others threw their arms about her. "What does this mean?" asked Visākhā.

[1] See *Vinaya, Mahā Vagga*, viii. 15: i. 290–294.

"Noble mistress," they replied, "they say that the king desires to test your strength and has therefore released an elephant against you." When Visākhā saw the elephant, she thought to herself, "Why should I flee? How now shall I take hold of him? If I grasp him firmly, I may kill him." So taking his trunk between two of her fingers, she forced him back. The elephant, unable to resist her strength and to keep his footing, fell back on his haunches in the royal court. Thereupon the populace applauded her, and she returned home with her retinue in safety.

Now at this time, at Sāvatthi, Visākhā Mother of Migāra had many children and many grandchildren and many great-grandchildren. And her children were free from sickness and her grandchildren were free from sickness and her great-grandchildren were free from sickness, and she was considered to bring good luck. And of all her many thousand children and grandchildren and great-grandchildren, not one had as yet met death. On festivals and holidays the residents of Sāvatthi always invited Visākhā first to their feasts.

Now on a certain festive occasion, as the multitude, richly dressed and adorned, were on their way to the monastery to listen to the Law, [410] Visākhā also, after eating in the house to which she had been invited, put on her great-creeper-parure and accompanied the multitude to the monastery. And taking off her ornaments, she gave them to her slave-girl, even as it is said:

Now at this time there was a festival at Sāvatthi, and the people, richly dressed and adorned, went to the Grove; and Visākhā Mother of Migāra, richly dressed and adorned, also went to the monastery. And Visākhā Mother of Migāra took off her ornaments, and wrapping them in her cloak, gave them to her slave-girl, saying, "Ho! take this bundle."

It is said that, as she was on her way to the monastery, she thought to herself, "It is not fitting that I should enter the monastery covered with jewels, wearing on my person a parure so costly as this, extending from head to foot." Therefore removing her parure, she made a bundle of it and placed it in the hands of her slave-girl, who alone could carry it, possessing as she did the strength of five elephants acquired by her own merit. Therefore she said to her, "Dear girl, take this parure. When I return from the Teacher's sermon, I will put it on again." And when she had given the parure to her slave-girl, she put on her solid polished parure, and approaching the Teacher,

listened to the Law. At the end of the sermon she saluted the Exalted One, rose from her seat, and went out. Her slave-girl, who had forgotten the parure, accompanied her.

Now it was the custom of Elder Ānanda, after the congregation had departed from listening to the Law, in case anything had been forgotten and left behind, to put it away. So on this particular day, seeing the great-creeper-parure, he told the Teacher, "Reverend Sir, Visākhā has gone away and forgotten her parure." "Put it aside, Ānanda." So the Elder took it up [411] and hung it beside the staircase. Visākhā thought to herself, "I will find out what medicines and other requisites are needed by the monks who are coming and going and who are sick or in need." And for the purpose of providing for them she made the rounds of the monastery with Suppiyā.

Now whenever the young monks and novices saw these two female lay disciples going the rounds of the monastery, those who had need of ghee and honey and oil and the other requisites used to take their bowls and other vessels and come up to them. And on this day they followed their usual practice. Suppiyā, seeing a certain sick monk, asked him, "What does my noble master require?" "Meat-broth." "Very well, noble sir, I will see that it is sent to you." So on the following day, obtaining no suitable meat with which to make the broth, she cut flesh from her own thigh. Through her faith in the Teacher her body was made whole.[1]

When Visākhā had attended all the sick monks and all the young monks and novices, she went out by another door. Stopping at the approach to the monastery, she said to her slave-girl, "Dear girl, bring me my parure. I should like to put it on." At that moment the slave-girl reflected that she had forgotten to bring it with her when she came out. So she replied, "Noble mistress, I forgot to bring it with me." "Well then, go back and get it. But in case my noble Elder Ānanda has taken it up and put it away, do not bring it to me. In that case I give it freely to my noble Elder." Now Visākhā knew in her heart, "It is the practice of the Elder to put away articles that have been forgotten and left behind by persons of consequence." It was for this reason that she said this.

When the Elder saw the slave-girl, he asked her, "For what purpose have you returned?" The slave-girl replied, "When I went away I forgot to take with me the parure which belongs to my noble

[1] See *Vinaya, Mahā Vagga*, vi. 23. 1–9: i. 216–218. Cf. *Divyāvadāna*, p. 472.

mistress." "I hung it by the staircase. Go get it." But the slave-girl replied, "Noble sir, nothing that has been touched by your hand [412] may be removed by my noble mistress." And filled with joy and delight, she returned to her mistress. "What about it?" asked Visākhā. The slave-girl told her the whole story. "Dear girl," said Visākhā, "I will wear nothing that has been touched by my noble master. I give it to him freely. But the parure will be a troublesome thing for my noble masters to take care of. I will therefore sell it and give my noble masters the equivalent of the money it brings. Go fetch it hither." So the slave-girl went and brought back the parure.

Visākhā did not put on the parure, but sent for goldsmiths and had it appraised. The goldsmiths reported, "The parure is worth nine crores, and the workmanship is worth a hundred thousand." So Visākhā caused the parure to be placed in a cart and said, "Very well, sell it." But there was no one who could have bought it at that price. (Women who are able to wear the great-creeper-parure are hard to find. Indeed on the whole circle of the earth there are but three women who have obtained the great-creeper-parure: the eminent female lay disciple Visākhā, the wife of Bandhula king of the Mallas, and Mallikā daughter of the treasurer of Benāres.)

Therefore Visākhā herself alone gave the price for it, and causing the nine crores of treasure and a hundred thousand additional to be placed in a cart, she caused it to be conveyed to the monastery. Then she saluted the Teacher and said, "Reverend Sir, this thought has been in my mind: 'My noble master, Elder Ānanda, touched with his hand my golden-creeper-parure, and from the moment he touched it I decided that I could no longer wear it. Therefore I decided to sell it and to give you the purchase-money.' But when I tried to sell it, I could find no one who was able to buy it, and therefore made up the price for it myself and have brought it to you. Which of the four requisites shall I present to you, Reverend Sir?"

The Teacher replied, [413] "Visākhā, would it suit you to erect a dwelling-place for the monks at the eastern gate of the monastery?" "That would suit me exactly, Reverend Sir," replied Visākhā, her heart filled with delight. So for nine crores she bought the site, and with nine crores more began to build a dwelling-place for the monks.

Now one day, as the Teacher surveyed the world at dawn, he perceived that the faculties requisite for Conversion were possessed by a certain treasurer's son named Bhaddiya, who, after passing from

the World of the Gods, had been reborn in the household of the treasurer of the city of Bhaddiya. Therefore, after eating his breakfast in the house of Anāthapiṇḍika, he set out for the north gate.

As a rule, when the Teacher took his meal in the house of Visākhā, he went out by the south gate and resided at the Jetavana; and when he took his meal in the house of Anāthapiṇḍika, he went out by the east gate and resided at Pubbārāma. Therefore, when the people saw the Exalted One going out by the north gate, they knew that he was about to set out on a journey.

When, therefore, on that day, Visākhā heard that the Teacher was going in the direction of the north gate, she went to him quickly, saluted him, and said, "Reverend Sir, is it your intention to set out on a journey?" "Yes, Visākhā." "Reverend Sir, I am causing a dwelling-place to be erected for you at an expenditure of all this treasure. Pray turn back, Reverend Sir." "Visākhā, this is a journey which does not permit of my turning back."

Visākhā thought to herself, "Doubtless the Exalted One has good reason for what he is doing." So she said to the Teacher, "Well then, Reverend Sir, before you depart, direct some monk who knows what should be done and what should not be done to remain behind." [414] "Visākhā, take the bowl of whatever monk you please."

Now although she was especially fond of Elder Ānanda, yet, thinking to herself, "Elder Moggallāna the Great possesses great magical power, and with his assistance my work will be made easy," she took the bowl of Elder Moggallāna the Great. The Elder looked at the Teacher, and the Teacher said, "Moggallāna, take with you your retinue of five hundred monks and turn back." The Elder did as he was commanded.

By the supernatural power of Elder Moggallāna the Great they went fifty or sixty leagues for trees and stones and returned with great trees and stones on the same day. Nor did it tire them to hoist trees and stones on the carts, nor did an axle break, and in but a short time they erected a dwelling-place two stories high. There were five hundred rooms on the ground floor and five hundred rooms on the floor above; thus the dwelling-place contained a thousand rooms in all. The Teacher, after journeying about for nine months, returned to Sāvatthi. In those nine months also the work on Visākhā's dwelling was completed, and she was building a pinnacle of solid, beaten, ruddy gold, intended to hold sixty water-pots. [415]

When Visākhā heard that the Teacher was on his way to the Jeta-

vana, she went forth to meet him, and conducting him to the monastery which she was building, exacted the following promise from him, "Reverend Sir, bring the Congregation of Monks here for these four months and take up your residence here, and I will have the dwelling-place for the monks finished." The Teacher consented to come. Thenceforth she gave alms to the Congregation of Monks presided over by the Buddha in that very monastery.

Now a certain friend of hers came to her with a piece of cloth worth a hundred thousand pieces of money and said to her, "Friend, I should like to spread this small carpet in your dwelling-place. Tell me where I may spread it." Visākhā replied, "If I say to you, 'There is no room,' you will think, 'She does not wish to give me any space;' therefore you yourself may look through the two floors and the thousand rooms and see whether there is any place to lay your carpet." So the woman took the carpet worth a hundred thousand pieces of money and went through the whole dwelling-place. But finding no coverings of less value than her own, she thought to herself, "I shall obtain no merit in the building of this dwelling-place," and overcome with sadness, stopped in a certain place and stood there weeping.

Elder Ānanda saw her and asked her, "What are you weeping for?" She told him what was the matter. Said the Elder, "Do not grieve. I will show you where you can spread your carpet. Make of it a mat for the feet and spread it between the foot of the stairs and the place where the monks wash their feet. When the monks bathe their feet, they will first wipe their feet there [416] before going into the monastery. Thus you will earn abundant merit." It appears that Visākhā had overlooked this place.

After Visākhā had for four months given alms to the Congregation of Monks presided over by the Buddha, on the last day she gave cloth for robes to the Congregation of Monks, each novice receiving cloth for robes worth a thousand pieces of money each. Last of all she gave medicines to the monks, filling the bowl of each monk. The treasure she spent in the giving of alms amounted to nine crores. Thus in all she spent twenty-seven crores of treasure in the Religion of the Buddha, nine crores for the site of the monastery, nine crores to build it, and nine crores for alms. No other woman in the world gave away so much money as this woman who lived in the house of a heretic.

On the day when the monastery was completed and the festival of the opening of the monastery was in progress, as the shadows of evening lengthened, she walked round about the monastery, accom-

panied by her children and her grandchildren and her great-grandchildren. And then she thought within herself, "Now is entirely fulfilled the prayer which I prayed in times of yore." And in five stanzas, with her sweet voice, she breathed forth the following Solemn Utterance:

When shall I give the gift of a monastery, a pleasing dwelling-place plastered with cement and mortar? Fulfilled is my desire.
When shall I give the furnishings of a lodging, beds and chairs and mats and pillows? Fulfilled is my desire. [417]
When shall I give the gift of food, ticket-food flavored with pure meat-broths? Fulfilled is my desire.
When shall I give the gift of robes, Benāres cloth, linens and cottons? Fulfilled is my desire.
When shall I give the gift of medicaments, ghee and butter and honey and oil and jaggery? Fulfilled is my desire.

The monks, hearing the sound of her voice, said to the Teacher, "Reverend Sir, during all this time we have never known Visākhā to sing. But to-day, surrounded by her children and her grandchildren and her great-grandchildren, she is going round and round the monastery singing. Is her bile out of order or has she gone mad?" The Teacher replied, "Monks, my daughter is not singing. But her Earnest Wish is now fulfilled, and her heart is filled with joy at the thought, 'The prayer I prayed is now fulfilled,' and she is breathing forth a Solemn Utterance as she walks about." "But, Reverend Sir, when was it that she prayed this prayer?" "Do you wish to hear, monks?" "Yes, Reverend Sir, we wish to hear." Thereupon the Teacher told them the following

8 a. Story of the Past: Visākhā's Earnest Wish

Monks, a hundred thousand cycles of time in the past, a Buddha named Padumuttara appeared in the world. The term of his life was a hundred thousand years, his retinue of Arahats numbered a hundred thousand, his city was named Haṁsavatī, his father was Sunanda, and his mother was Sujātā Devī. The female lay disciple who was his principal benefactress obtained from him the Eight Boons, and standing in the relation of a mother to him, provided the Teacher with the Four Requisites, going to wait upon him both in the evening and in the morning. Now she had a friend who invariably accompanied her to the monastery, and when this friend observed how intimately she conversed with the Teacher and how she was beloved

by the Teacher, she considered within herself, "By what means may women become thus beloved of the Buddhas?"

So one day she asked the Teacher, "Reverend Sir, in what relation does this woman stand to you?" "She is the chief of my benefactresses." [418] "Reverend Sir, by what means may women become the chief benefactresses of the Buddhas?" "By making an Earnest Wish for a hundred thousand cycles of time." "Reverend Sir, would it be possible for a woman to attain this position by making an Earnest Wish at this moment?" "Yes, that would be possible." "Well then, Reverend Sir, accept food at my hands for seven days with your hundred thousand monks." The Teacher consented to do so.

So for seven days she gave alms to the Teacher. On the last day, taking the Teacher's bowl and robe, she saluted the Teacher, and prostrating herself at his feet, made the following Earnest Wish, "Reverend Sir, I seek not through the giving of these alms any such reward as sovereignty over the gods; but may I receive the Eight Boons at the hands of a Buddha like you, may I stand in the relation of a mother to him, and may I be the foremost of the women entitled to provide him with the Four Requisites."

Thought the Teacher, "Will her Earnest Wish be fulfilled?" After pondering the future in his mind and surveying a hundred thousand cycles of time, he said to her, "At the end of a hundred thousand cycles of time a Buddha named Gotama will arise in the world. At that time you will be a female lay disciple named Visākhā; you will receive the Eight Boons at his hands, you will stand in the relation of a mother to him, and you will be the foremost of the women entitled to provide him with the Four Requisites."

Thus it was inevitable, so to speak, that she should receive this Attainment. After spending the remainder of the term of life allotted to her in the performance of works of merit, she passed out of that state of existence and was reborn in the World of the Gods. After passing through the round of existence in the Worlds of the Gods and the world of men, she was reborn in the dispensation of the Buddha Kassapa as Saṅghadāsī, the youngest of seven daughters of Kiki, king of Kāsi. She married and went to live with her husband's family, and for a long period of time gave alms and performed other works of merit in company with her sisters.

One day she fell at the feet of the Supreme Buddha Kassapa and made the following Earnest Wish, "May I at some time in the future stand in the relation of mother to a Buddha like you, and may I be

the foremost of the women entitled to provide him with the Four Requisites." Thereafter she passed through the round of existence in the Worlds of the Gods and the world of men, and in her present state of existence [419] was reborn as the daughter of Treasurer Dhanañjaya, who was the son of Treasurer Ram. And in her present state of existence she has wrought many works of merit in my Religion. **End of Story of the Past.**

"Thus, monks, my daughter was not singing, but was breathing forth a Solemn Utterance as she saw the fulfillment of the prayer she had prayed." And when he had thus spoken, the Teacher expounded the Law, saying, "Monks, even as out of a great heap of flowers of various kinds a skillful garland-maker makes all manner of garlands of flowers, even so the mind of Visākhā inclines to the doing of all manner of good deeds." So saying, he pronounced the following Stanza,

53. Even as from a heap of flowers a man may make many garlands,
Even so he that is born a mortal man should perform many good deeds.

IV. 9. ELDER ĀNANDA'S QUESTION [1]

The perfume of flowers goes not against the wind. This religious instruction was given by the Teacher while he was in residence at Sāvatthi by way of reply to a question which the Elder Ānanda asked him. [420]

We are told that one evening, absorbed in meditation, the Elder pondered the following thought: "The Exalted One possesses the three perfumes of superlative excellence; namely, the perfume of sandal, the perfume of roots, and the perfume of flowers. Each of these perfumes, however, goes only with the wind. Is there possibly a substance whose perfume goes against the wind, or is there possibly a substance whose perfume goes both with the wind and against the wind?" Then the following thought occurred to him: "What is the use of my trying to determine this question all by myself? I will ask the Teacher, and the Teacher alone." Accordingly he approached the Teacher and put the question to him. Therefore it is said:

"Now one evening the Venerable Ānanda arose from profound meditation and drew near to the place where sat the Exalted One, and when he had drawn near, [421] he addressed the Exalted One as

[1] This story is almost word for word the same as *Aṅguttara*, i. 225–226. Text: N i. 420–423.

follows, 'Reverend Sir, there are these three substances whose perfume goes only with the wind and not against the wind. What are the three? The perfume of roots, the perfume of sandal, and the perfume of flowers. These, Reverend Sir, are the three substances whose perfume goes only with the wind and not against the wind. But, Reverend Sir, is there possibly a substance whose perfume goes both with the wind and against the wind, or is there possibly a substance whose perfume goes both with the wind and against the wind?'

"Said the Exalted One in answer to the question, 'Ānanda, there is a substance whose perfume goes with the wind, a substance whose perfume goes both with the wind and against the wind.' 'But, Reverend Sir, what is that substance whose perfume goes with the wind, that substance whose perfume goes both with the wind and against the wind?' 'Ānanda, if in any village or market-town in this world any human being, whether man or woman, seeks refuge in the Buddha, seeks refuge in the Law, seeks refuge in the Order; if he refrains from taking life, from taking that which is not given, from indulgence in the sins of the flesh and from lying, and avoids occasions of heedlessness through the use of liquor or spirits or other intoxicants; if he is virtuous; if he lives the life of a householder in righteousness, with a heart free from the stain of avarice; if he is liberal and generous, if he is open-handed, if he takes delight in giving, if he is attentive to petitions, if he takes delight in the distribution of alms, in all parts of the world monks and Brahmans utter his praise. If in such and such a village or market-town either a man or a woman seeks refuge in the Buddha, . . . if he takes delight in the distribution of alms, deities and spirits utter his praise. If in such and such a [422] village or market-town either a man or a woman seeks refuge in the Buddha, . . . if he takes delight in the distribution of alms, such acts as these, Ānanda, are the substance whose perfume goes both with the wind and against the wind, whose perfume goes both with and against the wind.'" So saying, he pronounced the following Stanzas,

54. The perfume of flowers goes not against the wind,
Nor that of sandal, nor that of Tagara or Mallikā flowers;
But the perfume of the righteous goes against the wind;
To every point a good man exhales fragrance.

55. Above and beyond all varieties of perfume,
Whether of sandal or of lotus
Or of Tagara or Vassikī flowers,
The perfume of virtue is preëminent.

IV: 10. SAKKA GIVES ALMS TO KASSAPA THE GREAT [1]

Weak is this perfume. This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to alms given to Elder Kassapa the Great. [423]

For one day Elder Kassapa the Great arose from a Trance of Cessation which had lasted seven days and started out with the intention of making an unbroken round for alms in Rājagaha. At the same time five hundred pink-footed nymphs who were the wives of Sakka king of gods roused themselves and prepared five hundred portions of alms, intending to give those alms to the Elder. Taking their alms, they halted on the road and said to the Elder, "Reverend Sir, accept these alms; do us a favor." The Elder replied, "Begone, all of you. I intend to bestow my favor on the poor." "Reverend Sir, do not destroy us; do us a favor." But the Elder knew them and refused them again. [424] When they still showed unwillingness to depart and renewed their request, he said, "You do not know your place. Begone!" So saying, he snapped his fingers at them.

When the nymphs heard the Elder snap his fingers, they were unable to retain their composure, and not daring to remain where they were, took flight and returned once more to the World of the Gods. Said Sakka, "Where have you been?" "Sire, we went out, saying to ourselves, 'We will give alms to this Elder who has just arisen from trance.'" "But did you succeed in giving your alms or not?" "He refused to accept our alms." "What did he say?" "He said, 'I intend to bestow my favor on the poor.'" "In what way did you go?" "In this way, Sire." "Why should the likes of you seek to bestow alms on the Elder?" asked Sakka.

Sakka himself desired to give alms to the Elder. So he disguised himself as an old weaver worn out by old age, an old man with broken teeth, gray hair, and a bent and broken body. And transforming Wellborn the celestial nymph into just such an old woman, and creating by supernatural power a weavers' lane, he sat spinning out thread. The Elder went towards the city, thinking to himself, "I will bestow favor on poor folk." And seeing this street outside of the city, he looked all about and noticed those two persons. At that moment Sakka was spinning out the thread and Wellborn was feeding a

[1] Derived from *Udāna*, iii. 7: 29–30. Text: N i. 423–430.

shuttle. The Elder thought to himself, "These two persons are doing manual labor in old age; there are doubtless no persons in this city poorer than these two. [425] If they will give me but a ladleful, I will accept it and bestow my favor upon them." Accordingly he went towards them.

When Sakka saw them approaching, he said to Wellborn, "My lady, my noble Elder approaches hither. Pretend not to see him; be silent; sit down. In an instant we shall deceive him and give him alms." The Elder approached and stood at the door of the house. But they pretended not to see him, continued their work as if nothing had happened, and bided their time. Then said Sakka, "Methinks an Elder stands at the door of the house. Just go find out." Said Wellborn, "My lord, you go find out yourself."

Sakka went out of the house, saluted the Elder with the Five Rests, placed both hands on his knees, and wept. Then, straightening himself up, he said, "Which Elder are you?" Then, drawing back a little, he said, "My eyes are grown dim." Then, placing his hand on his forehead, he looked up and said, "Alas! alas! it is a long, long time since our Elder Kassapa the Great has come to the door of my hut. Is there anything in the house?"

Wellborn pretended to be somewhat embarrassed, but immediately answered, "Yes, husband, there is." Sakka took the Elder's bowl, saying, "Reverend Sir, consider not whether the food be coarse or fine, but be gracious to us." The Elder gave the bowl, thinking,"It matters not whether they give me pot-herb or a fistful of rice-dust, I will accept it and bestow my favor upon them." [426] Sakka went into the house, took boiled rice from the rice-jar, filled the bowl, and placed it in the Elder's hand.

Straightway that portion of alms, richly flavored with all manner of sauces and curries, filled the whole city of Rājagaha with its fragrance. The Elder thought to himself, "This man is weak, but his alms are as powerful as the food of Sakka. Who can he be?" Perceiving that it was Sakka, he said, "You have done a grievous wrong in depriving poor folk of the opportunity to acquire merit. By bestowing alms on me to-day, any poor man soever might obtain the post of commander-in-chief or the post of treasurer." "Is there any man poorer than I, Reverend Sir?" "How do you come to be poor, enjoying as you do splendor of dominion in the World of the Gods?"

"Reverend Sir, this is the explanation. Before the Buddha appeared in the world I performed works of merit. When the Buddha

appeared in the world, three deities of equal rank were reborn who, by the performance of works of merit, possessed greater glory than I. When these deities say in my presence, 'Let us make holiday,' and take female slaves [427] and go down into the street, I take to my heels and enter my house. The glory from their persons overspreads my person, but the glory from my person does not overspread their persons. Who, Reverend Sir, is poorer than I?" "If this be true, henceforth do not attempt to deceive me by giving alms to me." "Have I acquired merit, or have I not acquired merit, by giving alms to you through deception?" "You have acquired merit, brother." "If this be true, Reverend Sir, it is my bounden duty to perform works of merit." So saying, Sakka saluted the Elder, and accompanied by Wellborn, walked sunwise about the Elder. Then, flying up into the air, he breathed forth the following Solemn Utterance:

> Oh, almsgiving, the perfection of almsgiving,
> Well bestowed on Kassapa!

Moreover, it is said in the Udāna:

Once upon a time the Exalted One was in residence in the city of Rājagaha, at Veḷuvana monastery in Kalandakanivāpa. Now at this time Venerable Kassapa the Great was in residence at Pipphali Cave. For the space of seven days he sat in unbroken posture, absorbed in one of the forms of Ecstatic Meditation. Now on the expiration of those seven days Venerable Kassapa the Great arose from that trance, and straightway the thought occurred to him, "Suppose I were to go about Rājagaha for alms." Now at that time five hundred celestial nymphs greatly desired that Venerable Kassapa the Great should receive alms from them. But Venerable Kassapa the Great refused those five hundred [428] celestial nymphs. And early in the morning he put on his undergarment, and taking bowl and robe, entered Rājagaha for alms.

Now at that time Sakka king of gods desired to give alms to Venerable Kassapa the Great. Therefore, taking the form of a weaver, he sat weaving thread, with Wellborn the Asura nymph filling a shuttle. Venerable Kassapa the Great approached the place where sat Sakka king of gods, and Sakka king of gods, seeing Venerable Kassapa the Great approaching, came forth from his place of abode, advanced to meet him, took his bowl, escorted him within the house, took boiled rice from the boiler, filled his bowl, and gave it to Venerable Kassapa the Great. The portion of rice was flavored with all manner

of sauces and with all manner of curries, with an abundance of the choicest sauces and curries.

Thereupon the following thought occurred to Venerable Kassapa the Great, "Who is this being the supernatural power of whose magic is so great?" Then the following thought occurred to Venerable Kassapa the Great, "This is Sakka king of gods." When he perceived this, he spoke thus to Sakka king of gods, "How [429] came you to do this, Kosiya? Do nothing of the sort again." "Reverend Kassapa, we also have need of merit; we also must perform works of merit." Then Sakka king of gods took leave of Venerable Kassapa the Great, walked sunwise about him, and flying up into the air, thrice breathed forth the following Solemn Utterance:

> Oh, almsgiving, the perfection of almsgiving,
> Well bestowed on Kassapa!

The Exalted One, even as he stood in the monastery, heard the sound of his voice and straightway addressed the monks, "Monks, behold Sakka king of the gods. Having breathed forth a Solemn Utterance, he is flying through the air." "What has he done, Reverend Sir?" "He has given alms to my son Kassapa through deception. Having so done, he is proceeding through the air breathing forth a Solemn Utterance." "Reverend Sir, how did he know that he ought to give alms to the Elder?" "Monks, both gods and men love him who gives alms as did my son." So saying, he himself also breathed forth the same Solemn Utterance. Moreover, the following passage occurs in the Sutta:

With Divine Ear, purified, transcending that of man, the Exalted One heard Sakka king of gods, as he flew up into the air, thrice breathe forth the following Solemn Utterance in the sky:

> Oh, almsgiving, the perfection of almsgiving,
> Well bestowed on Kassapa! [430]

Now the Exalted One, seeing this thing, breathed forth at that time the following Solemn Utterance:

> If a monk depend on his alms-bowl, if he support himself and support no other,
> If he be tranquil and ever mindful, the gods love such a monk.

Having breathed forth this Solemn Utterance, he said, "Monks, Sakka king of gods, approaching my son with the perfume of virtue, gave alms to him." So saying, he pronounced the following Stanza,

> 56. Weak is this perfume, this perfume of Tagara and of sandal;
> The perfume of the virtuous is the finest that is wafted to the gods.

IV. 11. GODHIKA ATTAINS NIBBĀNA [1]

If men are endowed with the virtues. This religious instruction was given by the Teacher while in residence at Veḷuvana near Rājagaha with reference to the attainment of Nibbāna by Elder Godhika. [431]

For while this Venerable Elder was in residence at Black Rock on Mount Isigili, heedful, ardent, resolute, having attained emancipation of the mind by the practice of meditation, he was attacked by a certain disease brought on by diligent application to duty, and fell away from a state of trance. A second time and a third time, and unto six times, did he enter into a state of trance and fall away therefrom. As he entered into a state of trance for the seventh time, he thought to himself, "Six times I have fallen away from a state of trance. Doubtful is the future state of him who falls away from a state of trance. Now is the time for me to use the razor."

Accordingly he took the razor with which he shaved his hair, and lay down on his bed, intending to sever his windpipe. Māra perceived his intention and thought to himself, "This monk intends to use the razor. Those who use the razor are indifferent to life. Such men, having attained Insight, win Arahatship. But if I try to prevent him from carrying out his intention, he will pay no attention to my words. I will therefore induce the Teacher to prevent him." So in the guise of an unknown he approached the Teacher and spoke thus, [432]

Mighty hero, mighty in wisdom, resplendent with mystic power and glory,
Thou that hast overcome all hatred and fear, I bow myself before thy feet, all-seeing one.

Mighty hero, thy disciple, though he has overcome death,
Desires and meditates death. Dissuade him, thou giver of light.

Exalted One, renowned among men, how shall thy disciple who delights in the Law
Come to his end without accomplishing his desire, while yet untrained?

At that moment the Elder drew his knife. The Teacher, perceiving that it was Māra, pronounced the following Stanza,

> Thus do those that are steadfast, nor do they yearn for life.
> Godhika has uprooted Craving and has attained Nibbāna.

[1] This story is almost word for word the same as *Saṁyutta*, iv. 3. 3: i. 120–122. Cf. E. Windisch, *Māra und Buddha*, pp. 113–116. Text: N i. 431–434.

Now the Exalted One, accompanied by a large number of monks, entered the place where the Elder had lain down and used his knife. At that moment Māra, the Evil One, like a pillar of smoke or a mass of darkness, was searching in all directions for the Elder's consciousness. Thought he, "Where has his rebirth-consciousness fixed itself?" The Exalted One pointed out to the monks the pillar of smoke and the mass of darkness and said to them, "Monks, that is Māra, the Evil One, searching for the consciousness of the goodly youth Godhika. Thinks he, 'Where has the consciousness of the goodly youth Godhika fixed itself?' But, monks, the consciousness of the goodly youth Godhika has not fixed itself. For, monks, the goodly youth Godhika has passed into Nibbāna." Māra, unable to find the place where the consciousness of the Elder had fixed itself, assumed the form of a prince, [433] and taking in his hand a lute made of the light yellow wood of the vilva-tree, approached the Teacher and asked him,

> Above, below, across, to all the points and intermediate points
> Have I searched, but I cannot find him. Where has Godhika gone?

Said the Teacher to Māra,

> This steadfast man, endowed with resolution, given to meditation, delighting ever in meditation,
> Exerting himself by day and by night, longing not to live,
>
> Has overcome the host of Māra and will return no more to be born again.
> Godhika has uprooted Craving and has attained Nibbāna.

When the Teacher had thus spoken, Māra, the Evil One, addressed the Exalted One with a Stanza.

> Overwhelmed with disappointment, he dropped the girdle of his lute,
> And with heavy heart that demon straightway disappeared.

Then said the Teacher, "Evil One, what have you to do with the place where the consciousness of the goodly youth Godhika has fixed itself? A hundred or a thousand like you could never find it." So saying, he pronounced the following Stanza,

> [57. If men are endowed with the virtues, live the life of Heedfulness,
> Are emancipated through perfect knowledge, Māra can never find the way to them.

IV. 12. SIRIGUTTA AND GARAHADINNA [1]

As upon a heap of rubbish. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Garahadinna.

For at Sāvatthi once lived two friends, Sirigutta and Garahadinna. The former was a lay disciple of the Buddha, the latter an adherent of the Naked Ascetics, the Niganṭhas. [435] The Naked Ascetics used to say repeatedly to Garahadinna, "Go to your friend Sirigutta and say, 'Why do you visit the monk Gotama? What do you expect to get from him?' Why not admonish him thus, that he may visit us and give us alms?" Garahadinna listened to what they said, went repeatedly to Sirigutta, and wherever he found him, standing or sitting, spoke thus to him, "Friend, of what use to you is the monk Gotama? What do you expect to get by visiting him? Should you not visit my own noble teachers instead and give alms to them?"

Sirigutta listened to his friend's talk and despite it kept silence for several days. One day, however, he lost his patience and said to Garahadinna, "Friend, you constantly come to me, and wherever you find me, standing or sitting, speak thus to me, 'What do you expect to gain by visiting the monk Gotama? Visit my noble teachers instead and give alms to them.' Now just answer me this question, 'What do your noble teachers know?'" "Oh, sir, do not speak thus! There is nothing my noble teachers do not know. They know all about the past, the present, and the future. They know everybody's thoughts, words, and actions. They know everything that can happen and everything that cannot happen." "You don't say so." "Indeed I do." "If this be true, you have committed a grievous fault in allowing me to remain ignorant of it all this time. [436] Not until to-day did I learn of the supernatural power of knowledge possessed by your noble teachers. Go, sir, and invite your noble teachers in my name."

Garahadinna went to the Naked Ascetics, paid obeisance to them, and said, "My friend Sirigutta invites you for to-morrow." "Did Sirigutta speak to you of himself?" "Yes, noble sirs." They were pleased and delighted. Said they, "Our work is done. What gain will not accrue to us from the moment Sirigutta reposes faith in us?"

[1] This story is referred to at *Thera-Gāthā Commentary*, ccxxx, and at *Milinda-pañha*, 350[10]. Text: N i. 434–447.

Now Sirigutta's place of residence was a large one, and in one place there was a long empty space between two houses. Here, therefore, he caused a long ditch to be dug, and this ditch he caused to be filled with dung and slime. Beyond the ditch, at both ends, he caused posts to be driven into the ground, and to these posts he caused ropes to be attached. He caused the seats to be so placed, with the front legs resting on the ground and the back legs resting on the ropes, that the instant the heretics sat down they would be tipped over backwards and flung head first into the ditch. In order that no sign of a ditch might be visible, he had coverlets spread over the seats. He caused several large earthenware vessels to be washed clean, and their mouths to be covered with plaintain-leaves and pieces of cloth. And these vessels, empty though they were, he caused to be placed behind the house, smeared on the outside with rice-porridge, lumps of boiled rice, ghee, jaggery, and cake-crumbs.

Early in the morning Garahadinna went quickly to the house of Sirigutta and asked him, "Has food been prepared for my noble teachers?" "Yes, friend, food has been prepared." "But where is it?" "In all these earthenware vessels is rice-porridge, in all these is boiled rice, in all these are ghee, jaggery, cakes, and other kinds of food. [437] Likewise have seats been prepared." "Very well," said Garahadinna, and went his way.

As soon as Garahadinna had departed, five hundred Naked Ascetics arrived. Sirigutta came forth from the house, paid obeisance to the Naked Ascetics with the Five Rests, and taking his stand before them and raising his clasped hands in an attitude of reverent salutation, thought to himself, "So you know all about the past, the present, and the future! So at least your supporter tells me. If you really do know all this, do not enter my house. For even if you enter my house, there is no rice-porridge prepared for you, nor boiled rice, nor any other kind of food. If you do not know all this and still enter my house, I will cause you to be flung into a ditch filled with dung, and will then cause you to be beaten with sticks." Having thus reflected, he gave the following order to his men, "When you observe that they are about to sit down, take your places in the rear and pull the coverlets which are spread over the seats out from under, lest the coverlets be smeared with filth."

Then said Sirigutta to the Naked Ascetics, "Come hither, Reverend Sirs." The Naked Ascetics entered. They were about to sit down on the seats which had been prepared, when Sirigutta's men called

out to them, "Wait, Reverend Sirs. Do not sit down yet." "For what reason?" "When your reverences enter our house, you must observe a certain etiquette in taking your seats." "What must we do, brother?" "Each one of you must take his stand at the foot of the seat which has been prepared for him, and then you must all sit down at once." We are told that Sirigutta had this done in order that no one of the Naked Ascetics should fall into the ditch by himself, and thus be able to warn the rest of his brethren not to sit down on the seats. [438]

"Very well," said the Naked Ascetics. For they thought, "We ought to do whatever these men tell us to do." So all of them took their places in order, each at the foot of the seat which had been prepared for him. Then Sirigutta's men said to them, "Reverend Sirs, sit down quickly, all at once." When Sirigutta's men observed that they were about to sit down, they pulled the coverlets which were spread over the seats out from under. The Naked Ascetics sat down all at once. Thereupon the legs of the seats which rested on the ropes gave way, and the Naked Ascetics were immediately tipped over backwards and flung head first into the ditch. When the Naked Ascetics fell into the ditch, Sirigutta closed the door. As fast as they crawled out of the slime, he caused them to be beaten with sticks, calling out to them, "So you know all about the past, the present, and the future!" Finally he said, "This will suffice to teach them a lesson," and caused the door to be opened. They escaped through the door and began to run away. But Sirigutta had previously made slippery the ground along the road they would have to take, by covering it with whitewash. The result was that they lost their foothold and fell again and again. Here again he caused them to be beaten with sticks. Finally he said, "This will suffice for you," and let them go. "You have ruined us!" they wailed; "you have ruined us!" So saying, they went to the door of their supporter's house.

When Garahadinna saw the sorry plight of the Naked Ascetics, he became very angry and said, "Sirigutta has ruined me. Even as they stretched out their hands and paid obeisance to him, he has beaten with sticks and brought humiliation upon my noble teachers, my Field of Merit, who are able to bestow the Six Worlds of the Gods at their own good pleasure." [439] Forthwith he went to the royal palace and caused a fine of a thousand pieces of money to be inflicted upon Sirigutta. The king sent Sirigutta a summons. Sirigutta immediately went to the king, paid obeisance to him, and said, "Your

majesty, will you wait until you have first investigated the matter, before inflicting punishment, or is it your intention to inflict punishment without an investigation?" "I intend to investigate the matter before I inflict punishment." "Very well, your majesty. First investigate the matter, and then do as you think proper."

Sirigutta then told the king the whole story from the beginning, saying, "Your majesty, my friend is an adherent of the Naked Ascetics. He used to come to me repeatedly, and wherever he found me, standing or sitting, used to say to me, 'Friend, of what use to you is the monk Gotama? What do you expect to gain by visiting him?'" Sirigutta told the whole story, and having so done, said to the king, "Your majesty, if you think it right to inflict punishment in this case, do so." Looking at Garahadinna, the king said, "Is what you have just told me the truth?" "It is the truth, your majesty." Then said the king to Garahadinna, "Why did you take to yourself teachers who knew so little, and go about and say of your teachers to the disciple of the Tathāgata, 'They know everything'? You have brought punishment on your own head, and on your own head only shall it descend." So saying, the king ordered punishment to be inflicted upon Garahadinna. Likewise he caused the Naked Ascetics who resorted to his house to be beaten with sticks and expelled.

Garahadinna was very angry about this and for a fortnight afterwards refused to speak to Sirigutta. Finally he thought to himself, "It isn't worth while for me to go about acting thus. What I should do is to bring humiliation upon the monks who resort to Sirigutta's house." Accordingly he went to Sirigutta and said to him, "Friend Sirigutta!" "What is it, friend?" [440] "There is quarrel, there is strife, between those that are called kinsmen and friends. You do not speak. Why do you act in this way?" "Friend, I do not speak to you because you do not speak to me. But, friend, whatever is done is done, and I will not on that account break off our friendship." From that time on both stood in one place and sat in one place.

Now one day Sirigutta said to Garahadinna, "Of what use to you are the Naked Ascetics? What do you expect to gain by visiting them? Should you not approach my Teacher instead and give alms to my own noble monks?" That was the very thing Garahadinna longed to do. It was as though Sirigutta had scratched him on a spot that itched. Garahadinna asked Sirigutta, "What does your Teacher know?" "Oh, sir, do not speak thus! There is nothing beyond the range of my Teacher's knowledge. He knows all about the past, the present,

and the future. In sixteen different ways he comprehends the thoughts of all living beings." "If this be true, I know not why you have not told me about it all this time. Very well. Go to your Teacher and invite him for to-morrow. I should like to entertain him. Beg him, with his five hundred monks, to accept my hospitality."

Sirigutta approached the Teacher, paid obeisance to him, and said, "Reverend Sir, my friend Garahadinna asks me to invite you to his house. [441] He asks me to beg you, with your five hundred monks, to accept his hospitality for to-morrow. Several days ago, however, I did such and such to the Naked Ascetics who resort to his house. I am not sure that he intends to seek revenge for what I did. But I am by no means certain that it is with a pure motive that he desires to give you alms. Consider the matter well. If you think proper, accept; if not, decline." The Teacher considered within himself, "What does he intend to do to us?" Immediately he became aware of the following, "He will cause a great pit to be dug between two houses and will cause eighty cartloads of acacia-wood to be brought and dumped into the pit, completely filling it. Then he will set the wood on fire and seek to humiliate us by causing us to be thrown into this charcoal-pit."

Again considering within himself, "Have I sufficient reason for going there or have I not?" the Teacher saw the following, "I will extend my foot and place it upon the charcoal-pit. Thereupon the matting, so placed as to cover the pit, will disappear, and a gigantic lotus as big as a wheel will spring up, rending the charcoal-pit asunder. Then I will set foot upon the pericarp of the lotus and will sit down in a seat, and my five hundred monks will likewise mount the lotus and sit down. A great multitude will assemble, and in this assemblage I will pronounce a discourse of thanksgiving consisting of two Stanzas. At the conclusion of the Stanzas eighty thousand living beings will obtain Comprehension of the Law, Sirigutta and Garahadinna will attain the Fruit of Conversion and will spend their great wealth in my Religion. For the sake of this goodly youth it is my duty to go there." [442] Accordingly the Teacher accepted the invitation.

Sirigutta went and informed Garahadinna that the Teacher had accepted his invitation. Said he, "Prepare hospitality for the Prince of the World." Garahadinna thought to himself, "Now I shall know what ought to be done to him." So he caused a great pit to be dug between two houses and caused eighty cartloads of acacia-wood to be brought and dumped into the pit, completely filling it. Then he set the

wood on fire, and putting bellows in position, caused them to be blown all night long, until the pile of acacia-wood was a mass of blazing charcoal. Across the top of the pit he caused unhewn logs to be laid and caused them to be covered with matting and smeared with cow-dung. On one side he caused a gangway to be built of the flimsiest kind of sticks. Thought he, "The moment they set foot on this framework the sticks will break, and they will topple over and fall into the charcoal-pit." Behind the house he caused earthenware vessels to be placed, precisely as Sirigutta had done, and there also caused seats to be prepared.

Early in the morning Sirigutta went to Garahadinna's house and said to him, "Friend, have you provided food?" "Yes, friend, I have." "But where is it?" "Come and see," said Garahadinna. And he took him and showed him the earthenware vessels, precisely as Sirigutta had done. "Very well, sir," said Sirigutta. A great multitude assembled. When heretics invite the Buddha, a great multitude always assembles. The heretics assemble, saying to themselves, "We shall witness the discomfiture of the monk Gotama." [443] The orthodox assemble, saying to themselves, "To-day the Teacher will preach the Law with might, and we shall see for ourselves the power of a Buddha and the grace of a Buddha."

On the following day the Teacher, accompanied by five hundred monks, went to the house of Garahadinna and stood before the door. Garahadinna came forth from the house, paid obeisance to the monks with the Five Rests, and taking his stand before them and raising his clasped hands in an attitude of reverent salutation, thought to himself, "So, Reverend Sir, you know all about the past, the present, and the future! In sixteen different ways you comprehend the thoughts of all living beings! So at least your supporter tells me. If you really do know all this, do not enter my house. For even if you enter my house, you will find no rice-porridge or boiled rice or any other kind of food. Instead I will cause you to be flung into a charcoal-pit and will bring humiliation upon you."

Having thus reflected, he took the Teacher's bowl and said to him, "Come hither, Exalted One." Then he said to the Teacher, "Reverend Sir, when you come to our house, you must observe a certain etiquette in coming." "What must we do, brother?" "You must enter the house all by yourself, preceding the rest. After you have sat down, the rest may come in." This, we are told, was the thought that occurred to him, "If the rest see him go in first and fall into the char-

coal-pit, they will not venture near it. I will cause him alone to fall therein, and thereby confound him." "Very well," said the Teacher, and advanced to the pit all by himself. Garahadinna went as far as the charcoal-pit, then stepped back, and standing at a distance, said, "Go forward, Reverend Sir."

The Teacher extended his foot and placed it over the charcoal-pit. Thereupon the matting disappeared, and lotus flowers as big as wheels sprang up, rending the charcoal-pit asunder. [444] The Teacher set foot on the pericarp of the lotus, and going forward, sat down on the Seat of the Buddha, miraculously prepared. The monks likewise went thereon and sat down. Fire, as it were, arose in the belly of Garahadinna. He approached the Teacher and said to him, "Reverend Sir, be unto me a refuge." "What does this mean?" "There is no rice-porridge or boiled rice or any other kind of food in the house for the five hundred monks. What am I to do?" "But what have you done?" "Between two houses I caused a great pit to be dug, and this pit I caused to be filled with charcoal, thinking to myself, 'I will cause the Teacher to fall therein and thus confound him.' But instead of this, great lotus flowers have sprung up, rending the charcoal-pit asunder. And all the monks have set foot on the pericarp of the lotus and have gone forward and sat down on seats miraculously prepared. What am I to do?"

"Did you not just now point out to me certain earthenware vessels and say, 'All these vessels are filled with rice-porridge; all these are filled with boiled rice,' and so forth?" "What I said was false, master. The vessels are empty." "Never mind. Go look at the rice-porridge and other kinds of food in those vessels." At that instant the vessels over which he spoke the word "rice-porridge" were filled with rice-porridge, the vessels over which he spoke the words "boiled rice" were filled with boiled rice, and so it happened likewise with the other vessels. [445]

When Garahadinna beheld this miracle, his body was suffused with joy and happiness and his heart believed. With profound reverence he waited on the Congregation of Monks presided over by the Buddha. The meal over, Garahadinna, indicating that he wished the Buddha to pronounce the words of thanksgiving, took his bowl. Said the Teacher in pronouncing the words of thanksgiving, "These beings, because they are without the Eye of Knowledge, know neither my merits, nor the merits of my disciples, nor the merits of the Religion of the Buddha. Inasmuch as they are without the Eye of Knowledge,

they are blind. Only the wise have eyes." So saying, he pronounced the following Stanzas,

58. As upon a heap of rubbish cast out on the highway,
The lotus will grow, sweetly fragrant, delighting the heart,

59. Even so, among them that are as rubbish, blind folk, unconverted,
The disciple of the Supremely Enlightened shines with exceeding glory because of wisdom. [446]

At the conclusion of the religious instruction eighty thousand living beings obtained Comprehension of the Law. Both Garahadinna and Sirigutta attained the Fruit of Conversion and thereafter dispensed all of their wealth in alms in the Religion of the Buddha.

The Teacher rose from his seat and went to the monastery. In the evening the monks began a discussion in the Hall of Truth, "Oh, how wonderful are the virtues of the Buddhas! To think that lotus flowers should spring up and rend asunder a blazing mass of acacia-coals!" [447] The Teacher came in and asked them, "Monks, what is it you are sitting here now talking about?" When they told him, he said, "Monks, it is not at all wonderful that just now, when I, who am now a Buddha, was present, lotus flowers sprang up from a bed of coals. When my knowledge was not yet ripe and I was merely a Future Buddha, they sprang up also." "At what time was that, Reverend Sir? Pray tell us the story." In response to their requests, the Teacher related a Story of the Past.

I would gladly fall into Hell, heels up, head down.
I will do naught that is not honorable. Here, take alms!

And the Teacher related in detail the Khadirañgāra Jātaka.[1]

[1] *Jātaka* 40: i. 226–234.

BOOK V. THE SIMPLETON, BĀLA VAGGA

V. 1. THE KING AND THE POOR MAN WITH A BEAUTIFUL WIFE [1]

Long is the night to him that watcheth. [1] This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Pasenadi Kosala and a certain other man.

[1] This story, of which a late Burmese version is translated by Rogers in *Buddhaghosha's Parables*, chap. xv, pp. 125–135, illustrates on a large scale the literary methods and devices employed by the Hindu fiction writer in general, and by the redactors of the *Dhammapada Commentary*, the *Jātaka Book*, and the *Peta-Vatthu Commentary* in particular, in their manipulation of recurring psychic motifs. The structure of the story is unusually interesting. It consists of a principal story, or frame-story, and three embedded stories. Each of these four stories was originally quite independent, and the motif (or motifs) upon which each turns occurs repeatedly in Hindu and Buddhist fiction.

V. 1, the frame-story, is the story of the king and the poor man with a beautiful wife and turns on the *David and Uriah* motif (2 Samuel xi; cf. the story of *King Cyrus and Queen Panthea*, Xenophon's *Cyrop.* vi). The same story occurs in *Peta-Vatthu Commentary*, iv. 1: 216[8]–217[8]; iv. 15: 279[23]–280[9]. As the king lies sleepless on his bed, resolved to kill the poor man in order to gain possession of his wife, he hears Four Ominous Sounds. The Brahmans tell him that the sounds portend his death, and prevail upon him to order the sacrifice of every kind of living creature. At this point the description of the sacrifice at *Saṁyutta*, i. 75–76, is introduced. The queen calms the king's fears and conducts him to the Buddha, who interprets the sounds.

By way of interpretation of the sounds is introduced 1 a, the story of the four adulterers and of their torment in the Hell Pot. The Story of the Four Ominous Sounds from the Hell Pot bifurcates in the *Jātaka Book*, the result being the Story of the Present and the very similar Story of the Past, which together make up *Jātaka* 314: iii. 43–48. This story, together with the frame-story of v. 1, occurs also in *Peta-Vatthu Commentary*, iv. 15: 279[23]–280[4], 216[13]–217[8], 280[6]–282[14]. The order of stanzas in the *Dhammapada Commentary* and the *Jātaka Book* is: *Du Sa Na So;* in the *Peta-Vatthu Commentary: Sa Na Du So.* Dhammapāla's glosses on the stanzas are different from the glosses in the *Jātaka Commentary*. Dhammapāla follows the *Dhammapada Commentary* version of the story rather than the *Jātaka* version, but handles his material just as freely as do the authors of the *Dhammapada Commentary* and the *Jātaka Commentary*. Cf. also *Jātaka* 418: iii. 428–434 (eight sounds), and *Jātaka* 77: i. 334–346 (sixteen dreams). For a striking parallel in the *Kandjur* (thrice four sounds and eight dreams), see Introduction, § 12, paragraph 2. Cf. also Chavannes, *Cinq cents Contes et Apologues*, 411: iii. 102–111; 498: iii. 317–325. On the story of the Sixteen Dreams, see Hardy, *Manual of Buddhism*, pp. 314–317; also *JRAS.*, 1893, pp. 509 ff.; and Winternitz, *History of Buddhist Literature*, p. 229, note 1. Cf. also Keith-Falconer,

The story goes that on the day of a certain festival King Pasenadi Kosala mounted his magnificently adorned pure white elephant Puṇḍarīka and with great pomp and kingly majesty marched sunwise round the city. When the dismissal took place, the populace, pelted with clods of earth and beaten with sticks, ran hither and thither, craning their necks to see what was going on. Royal pomp, we are told, is the reward kings receive for generous almsgiving, keeping the moral precepts, and performing works of merit.

On the topmost floor of a seven-storied palace the wife of a certain poor man opened a window, looked at the king, and then withdrew. To the king it was as if the full moon had entered a bank of clouds; in fact, so infatuated with her was he that he nearly fell off the back of the elephant. [2] Quickly completing the sunwise circuit of the city, he entered the royal precincts and said to a trusted minister, "Did you see, in such and such a place, a palace which I looked at?" "I did, your majesty." "Did you see a certain woman there?" "I did, your majesty." "Go and find out whether she is married or not." He went, and learning that she was married, returned and said to the king, "She is a married woman." Thereupon the king said to him, "Well then, summon her husband." So the minister went and said to the husband, "Come, sir, the king summons you." The husband thought to himself, "I have reason to fear for my life on account of my wife." Not daring, however, to disobey the king's command, he went to the palace, paid obeisance to the king, and stood waiting. The king said to him, "Hereafter you are to be my servant." "Your majesty, I should prefer to earn a living by doing my own work. Let me pay you tribute." "I don't wish your tribute. From this day forth you are to be my servant." So the king gave him a shield and a sword.

This, they say, was the thought in the king's mind, "I will fix guilt upon him, kill him, and take his wife." The husband, in fear and trembling of death, served the king most faithfully. As the fire of his passion increased, the king, finding no flaw in him, thought to

Bidpai's Fables, Introduction, pp. xxxi–xxxiii, and Translation, pp. 219–247. With the king's repentence and the release of the victims the frame-story ends.

Then follow two Stories of the Past, 1 b and 1 c, the first depending on the frame-story and the second on the first. 1 b is the story of the king of Benāres and Queen Dinnā and turns on two well-known motifs, the *Vow to a Tree-spirit* and the *Laugh and Cry*. The first of these recurs in stories viii. 3 and viii. 9 of this collection; the second has been fully treated by Bloomfield, *JAOS.*, 36. 68–79. 1 c is the story of the woman who killed a ewe and is in all respects similar to *Jātaka* 18: i. 166–168. Text: N ii. 1–19.

himself, [3] "I will charge him with some fault and punish him with death." So he summoned him and said to him, "Fellow, go a league hence to the bank of the river, and in such and such a place you will find red earth and water-lilies both white and blue. These you must bring back to me in the evening when I go to bathe. Should you fail to return at that moment, I will punish you." (A servant is regarded as of less account than the four kinds of slaves. For slaves bought with money and other kinds of slaves have only to say, "My head aches," or "My back aches," to obtain relief from their duties. This is not the case, however, with servants. Servants must do whatever they are told to do.) The husband thought to himself, "The king's order must be obeyed. I shall have to go, and no mistake. But red earth and water-lilies both white and blue are found only in the country of the dragons. Where can such as I get them?"

Terrified with the fear of death, he went home and said to his wife, "Wife, is my rice cooked?" "It is on the brazier, master." Unable to wait until the rice was cooked, he bade her take some of the gruel out with a ladle, stuffed the rice, all dripping as it was, into a basket, hastily adding some curry, and hurried away on his league's journey. Even as he hurried along, the rice was cooked.

He put aside a choice portion of rice and began to eat. As he was eating he saw a traveler and said to him, "Master, I have put aside a choice portion of rice. Take it and eat it." The traveler took the rice and ate it. When the king's servant had finished his meal, [4] he cast a handful of rice into the water, and having rinsed his mouth, cried out with a loud voice, "May the winged dragons, the guardian divinities of this pool, hear my prayer! The king, desiring to visit punishment upon me, has laid upon me this command, 'Bring me red earth and water-lilies both white and blue.' By giving rice to a traveler I have gained a thousand rewards, and by giving rice to the fish in this water I have gained a hundred rewards. I make over to you all the merit I have acquired by these actions. Bring me red earth and water-lilies both white and blue." Three times did he utter these words with a loud voice.

Now the king of the dragons lived there; and when he heard those words, he disguised himself as an old man, and going to the king's servant, said to him, "What is it that you say?" The king's servant repeated his words. "Make over the merit to me," said the dragon. "I do make it over to you, master," said the man. Again the dragon said, "Make over the merit to me." "I do make it over to you,

master," replied the man. When the king's servant had repeated his words the third time, the dragon brought red earth and water-lilies both white and blue and gave them to the king's servant.

The king thought to himself, "Many are the devices of men. If by any means he should obtain what I sent him for, my purpose might not succeed." So he had the door closed very early and the seal brought to him. The king's servant returned at the king's bathing-time, but found the door closed. Summoning the porter, he ordered him to open the door. Said the porter, "It cannot be opened. The king had the seal brought to the royal apartments very early." "I am the king's messenger. Open the door," said the king's servant. But the door remained closed, and the king's servant thought to himself, "There is no hope for me now. What shall I do?" [5]

He flung the lump of red earth on the threshold, hung the flowers over the door, and cried with a loud voice, "All ye that dwell in the city, be witnesses that I have executed the king's order. The king is seeking without just cause to kill me." Thrice he cried these words with a loud voice and then, thinking to himself, "Where shall I go now?" he concluded, "The monks are soft-hearted. I will go and sleep at the monastery." (In times of prosperity people here in the world scarcely know even that monks exist, but when they are whelmed with adversity, they desire to go to a monastery. Therefore was it that the king's servant, reflecting "I have no other refuge," went to the monastery and lay down in a pleasant place to sleep.)

As for the king, he was unable to sleep that night, but was consumed with the fire of passion as he thought about that woman. Said he to himself, "When day breaks, I will kill that man and fetch the woman here to my palace." At that moment he heard four sounds.

At that moment four men reborn in the Hell of the Iron Caldron, sixty leagues in measure, who, after boiling and bubbling like grains of rice in a red-hot kettle for thirty thousand years, had reached the bottom, and after thirty thousand more years had come again to the rim, lifted up their heads, looked at each other, tried to pronounce a Stanza apiece, but, unable to do so, gave utterance each to a single syllable, turned over, and flopped back again into the Iron Caldron.

The king, unable to sleep, immediately after the middle watch heard these sounds. [6] Frightened and terrified in mind, he pondered within himself, "Is my life to come to an end, or that of my chief consort, or is my kingdom to fall?" All the rest of the night he was unable to close his eyes; and when morning came, he sent for his

house-priest and said to him, "Master, immediately after the middle watch I heard loud and terrible sounds. Whether they portend the end of my kingdom or of my queen or of myself I know not; therefore I sent for you."

"Your majesty, what sounds did you hear?" "Master, I heard the sounds 'Du, Sa, Na, So.' Consider what they portend." As for the Brahman, he was absolutely in the dark as to what the sounds meant. But fearing that, if he admitted his ignorance, he would lose both gain and honor, he answered, "It is a grave matter, your majesty." "Master, be more specific." "It means that you are to die." The king's fear doubled. "Master, is there no way to avert this?" "Yes, your majesty, there is. Have no fear. I know the three Vedas." "But what must be done?" "By offering the sacrifice of every kind of living creature you can save your life, your majesty." "What must we procure?" "A hundred elephants, a hundred horses, a hundred bulls, a hundred cows, a hundred goats, a hundred asses, a hundred thoroughbreds, a hundred rams, a hundred fowls, a hundred pigs, a hundred boys, and a hundred girls." Thus did the Brahman direct the king to procure a hundred of every kind of living creature. [7] For, said he to himself, "If I direct the king to procure wild animals only, people will say, 'He does that because he wants to eat them himself.'" Therefore was it that he included also elephants, horses, and human beings.

The king, thinking to himself, "I must save my life at any cost," said to the Brahman, "Procure quickly every kind of living creature." The king's men received their orders and procured more than the required number. Moreover, it is said in the Kosala Saṁyutta,[1] "Now at that time a great sacrifice was prepared for King Pasenadi Kosala: five hundred bulls, five hundred steers, five hundred cows, five hundred goats, five hundred rams were led to the stake for the sacrifice. They that were his slaves or bond-servants or laborers, fearing punishment, fearing calamity, made preparations for the sacrifice, weeping and wailing. The populace, making lament for their kinsfolk, made a loud noise, a noise like that of the earth splitting open."

Queen Mallikā, hearing that noise, went to the king and said, "Your majesty, how is it that your senses are disordered and weary?" [8] "How now, Mallikā. Know you not that a poisonous serpent has

[1] *Saṁyutta*, iii. 1. 9. 2–3: i. 75–76.

penetrated my ears?" "Why, what do you mean, your majesty?" "At night I heard such and such a sound, and when I asked the house-priest about it, he said to me, 'It means that you are to die, but you can save your life by offering a sacrifice of every kind of living creature.' Now I must save my life at any cost. Therefore was it that I ordered these living creatures to be procured."

Said Queen Mallikā, "You are a simpleton, your majesty. You may have an abundant supply of food, you may feast upon viands flavored with all manner of sauces and curries cooked by the bucketful, you may rule over two kingdoms, but all the same you have very little sense." "Why do you say that?" "Where did you ever hear of one man's saving his life by the death of another? Just because a stupid Brahman told you to, is that any reason why you should overwhelm the populace with suffering? In a neighboring monastery resides the Teacher, the foremost personality in the world of men and gods, possessed of limitless knowledge as regards the past, the present, and the future. Ask him and do as he advises you."

So the king went to the monastery in light conveyances with Mallikā, but was so terrified with the fear of death that he was unable to speak a word. He paid obeisance to the Teacher and stood respectfully at one side. The Teacher was the first to speak, saying to him, "Your majesty, how is it that you come here so late in the day?" The king gave no answer. Then said Mallikā to the Tathāgata, "Reverend Sir, immediately after the last watch he heard a sound, and he told the house-priest about it, and the house-priest said to him, 'It means that you are to die, but you can avert such a calamity [9] by taking every kind of living creature and offering a sacrifice of their blood; in this way you can save your life.' So the king ordered the living creatures to be procured. That is why I brought him to you here." "Is this true, your majesty?" "Yes, Reverend Sir." "What sound did you hear?" The king repeated the sound to him just as he had heard it. The moment the Tathāgata heard it, he was silent for a moment, and then said to him, "Your majesty, have no fear. This does not mean that you are to die. The sounds you heard were uttered by evildoers in torment to express their sufferings." "Why, what did they do, Reverend Sir?" The Exalted One, requested to tell the story of their misdeeds, said, "Well then, your majesty, listen." So saying, he related the following

1 a. Story of the Past: The Hell Pot

In times gone by, when men lived twenty thousand years, appeared the Exalted Kassapa. As he journeyed from place to place with twenty thousand monks freed from the Depravities, he arrived at Benāres. The residents of Benāres united by twos and threes and in larger groups and provided food for the visitors. At that time there were living at Benāres four sons of wealthy merchants. Each of them possessed four hundred millions of treasure, and they were boon companions. One day they took counsel together, saying, "We have much wealth in our houses. What shall we do with it? With a Buddha so great and so good journeying from place to place, shall we give alms, shall we perform works of merit, shall we keep the moral precepts?"

Not one of the four assented to this proposal. One said, "Let us spend our time drinking strong drink and eating savory meat. This would be a profitable way for us to spend our lives." Another said, [10] "Let us spend our time eating fragrant rice three years old, with all manner of choice flavors." Another said, "Let us have all manner of hard food cooked and spend our time eating it." Another said, "Friends, there is only one thing for us to do, and it is this: The woman does not live who will refuse to do your will if you offer her money. Let us offer money to other men's wives and commit adultery with them." "Good, good!" cried all of them, agreeing to his proposal.

From that time on they sent money to beautiful women, one after another, and for twenty thousand years committed adultery. When they died, they were reborn in the Avīci Hell, where they suffered torment during the interval between two Buddhas. Dying again, because the fruit of their evil deeds was not yet exhausted, they were reborn in the Hell of the Iron Caldron, sixty leagues in measure. After sinking for thirty thousand years, they reached the bottom, and after rising for thirty thousand years, they came again to the brim. Each one of them desired to pronounce a single Stanza, but all they could do was to utter a single syllable apiece. Then they flopped over and sank back again into the Iron Caldron.

"Your majesty, what was the first sound you heard?" "'Du,' Reverend Sir." The Teacher, completing the Stanza left uncompleted by the evildoer, recited it in full as follows,

> Du. An evil life we led, we who gave not what we had.
> With all the wealth we had, we made no refuge for ourselves. [11]

Having made known the meaning of this Stanza to the king, the Teacher asked him what the other sounds were that he heard. When the king told him, he completed the remainder as follows,

Sa. Sixty thousand years in all have we completed;
We are boiling in Hell. When will the end come?
Na. There is no end. Whence comes an end? No end appears;
For then both you and I, sir, committed sin.
So. Be sure that when I go hence and am reborn as a human being,
I shall be bountiful, keep the moral precepts, and do much good.

When the Teacher had pronounced these Stanzas, one after another, and declared their meaning, he said, "Your majesty, those four men desired, each of them, to pronounce a single Stanza, but all they could do was to utter a single syllable apiece. Then they flopped over and sank back again into the Iron Caldron." (Those evildoers, we are told, have been sinking in the Hell Pot ever since King Pasenadi Kosala heard those sounds, but not even yet have a thousand years elapsed.) [1]

The king was profoundly moved by the discourse of the Teacher. Thought he to himself, "A grievous sin indeed is this sin of adultery. Those four adulterers were tormented in Hell during the interval between two Buddhas. Passing from that existence, they were reborn in the Hell of the Iron Caldron, sixty leagues in measure, and there endured torment for sixty thousand years. Even so the time of their release from suffering has not yet come. I also conceived a sinful passion for the wife of another [12] and got no sleep all night long. From this time forth I shall no more set my heart on another man's wife." And he said to the Tathāgata,

"Reverend Sir, to-day I know how long the night is." Now the king's servant was also seated there; and when he heard this remark, his faith was confirmed, and he said to the Teacher, "Reverend Sir, to-day the king has come to know how long the night is. Yesterday I myself came to know how long a league is." The Teacher joined the words of both men and said, "For one man the night is long; for another a league is long; for a fool the revolution of being is long." So saying, he taught the Law by pronouncing the following Stanza,

60. Long is the night to him that watcheth; long is a league to him that is weary;
Long is the revolution of being for simpletons that know not the Good Law. [14]

The king paid obeisance to the Teacher, and then went and released those living beings from their bonds. Thereupon both men and women,

[1] On the bearing of this remark on the date of the work, see Introduction, § 8.

released from their bonds, bathed their heads and went to their own homes, extolling the virtues of Mallikā and saying, "Long live our gracious Queen Mallikā, through whom our lives were spared!"

In the evening the monks assembled in the Hall of Truth and began to discuss the incidents of the day. "How wise," said they, "is this Mallikā! By her own wisdom has she saved the lives of all these people." The Teacher, seated in his Perfumed Chamber, hearing the talk of the monks, came forth from the Perfumed Chamber, entered the Hall of Truth, sat down on the Seat of Wisdom, and asked them, "Monks, what is it that you are sitting here now talking about?" They told him. "Monks, this is not the first time Mallikā has saved the lives of a large number of people by her own wisdom. She did so in a former existence also." And he made his meaning clear by relating the following

1 b. Story of the Past: The King of Benāres and Queen Dinnā

In ' ıes long gone by a king's son approached a certain banyan-tree and prayed thus to the spirit that dwelt therein, "Good spirit, in this Land of the Rose-Apple are a hundred kings and a hundred queens. If, on the death of my father, I obtain the kingdom, I will make an offering to you with the blood of these kings and queens." When his father died and he came into his kingdom, he reflected, "It is through the supernatural power of the tree-spirit that I have received my kingdom. I must now make my offering to him." So he set out with a large force, overpowered one king, and with the aid of the conquered king another [15] and another, until finally he had all the kings in his power. Then, taking the hundred kings and the hundred queens with him, he proceeded to the tree.

As he marched along, he said to himself, "Dinnā, the chief-consort of the youngest king, is great with child. I will therefore let her go. But the rest I will kill by giving them poison to drink." As he was clearing the ground under the tree, the tree-spirit thought, "This king is taking all these kings and is preparing to make an offering to me with their blood because of his conviction that he captured them with my assistance. But if he slays them, the royal stock of the Land of the Rose-Apple will be rooted out, and the foot of the tree will be polluted."

The tree-spirit asked himself whether he could stop him. Realizing that he could not, he went to another spirit, told him what was the

matter, and asked him whether he could. Receiving a negative answer, he went to yet another, but with the same result. Then he went to all the Cakkavāḷa deities, but they could do nothing for him. Finally he went to the Four Great Kings, who said to him, "We can do nothing, but our King is superior to us in deeds of merit and in wisdom; ask him." So he went to Sakka and told him what was the matter. "Sakka," said he, "if you remain in an attitude of ease and indifference, and the stock of princes is rooted out, you will be responsible for it." [16]

Sakka said, "I cannot stop him, but I will tell you how he can be stopped. Put on your night-gown, go forth from your tree in plain sight of the king, and act as though you were going away. The king will say to himself, 'The tree-spirit is going away; I must stop him,' and will use every effort to persuade you to remain. Then you say to him, 'You made the following promise to me, "I will bring a hundred kings and a hundred queens and make an offering to you with their blood;" but you have come here without the consort of King Uggasena. I will not accept an offering from such a liar.' As soon as the king hears you say that, he will bring King Uggasena's consort, Queen Dinnā. She will instruct the king in the Law and will save the lives of this numerous company." Such was the ruse Sakka suggested to the tree-spirit.

The tree-spirit did as Sakka suggested, and the king promptly brought Queen Dinnā. She approached her own consort, King Uggasena, although he was seated in the outer circle of the hundred kings, and paid obeisance only to him. The king of Benāres was offended at her and said to himself, "Although I, the oldest king of all, am present, she pays obeisance to the youngest of all." Then she said to the king of Benāres, "Do I owe you allegiance? This my lord is for me the giver of dominion. Why should I pass him by and pay obeisance to you?"

The tree-spirit honored her with a handful of flowers in plain sight of the assembled throng, crying out, "Well said, your majesty! Well said, your majesty!" [17]

Again the king of Benāres said to her, "If you pay not obeisance to me, why do you not pay obeisance to this tree-spirit, who has great magical power and has bestowed dominion and majesty on me?" "Your majesty, it was by your own merit that you overpowered these kings; the tree-spirit did not overpower them and give them into your hands at all." Again the tree-spirit honored her in the same way, saying,

"Well said, your majesty!" Again she said to the king, "You say, 'The tree-spirit overpowered all these kings and gave them into my hands.' Just now a tree to the left of your spirit was burned with fire. If your spirit possesses such great magical power, why could he not put out that fire?" Again the tree-spirit honored her in the same way, saying, "Well said, your majesty!"

As the queen spoke, she wept and laughed. The king said, "You have gone mad." "Your majesty, why do you speak thus? Such as I are not mad." "Then why do you weep and laugh?" "Your majesty, listen to me:

1 c. Story of the Past: The woman who killed a ewe

"In times long gone by I was reborn as the daughter of a good family. While living in my husband's house, an intimate friend of my husband visited the house as a guest. When I saw him, I desired to cook him a meal. So I gave my servant a penny and said to her, 'Get me some meat.' She was unable to get any, and when she returned she told me so. Now there was a ewe lying in the rear of the house; so I cut off her head and prepared a meal. Because I cut off the head of that one ewe, I was reborn in Hell. After suffering torment in Hell, because the fruit of my evil deed was not yet exhausted, my own head was cut off just as many times as there were hairs in the ewe's fleece. Now suppose you kill all these people. When will you ever obtain release from torment? [18] It was because I remembered the great suffering I endured that I wept." So saying, she recited the following Stanza,

Because I cut off the head of one ewe, I suffered as many times as there were hairs in the ewe's fleece.
If you cut off the heads of so many living beings, prince, how will you fare?

"But why do you laugh?" "Because of the joy I feel over having obtained release from this suffering, your majesty." Again the tree-spirit honored her with a handful of flowers, saying, "Well said! your majesty."

The king said, "Oh, what a grievous sin it was that I was minded to commit! Because this queen killed one ewe, she was reborn in Hell. Torment still remaining to her, her head was cut off as many times as there were hairs in the ewe's fleece. If I kill all these human beings, when shall I ever be purged of my sin?" So he released all the captive kings, paid obeisance to those that were older than he, did honor, with hands reverently clasped, to those that were younger

than he, asked them all to forgive him, and sent them back to their own dominions.

When the Teacher had related this story, he said, "Thus, monks, this was not the first time Mallikā saved the lives of a great number of people by her own wisdom. She did so in a former existence also." And when he had so said, he identified the characters in the Story of the Past as follows, "At that time the king of Benāres was Pasenadi Kosala, Dinnā was Queen Mallikā, and the tree-spirit was I myself." And having identified the characters in the Story of the Past, he gave instruction in the Law further, saying, "Monks, [19] it is never lawful to take the life of a living creature. Those who take life sorrow for a long time." So saying, he pronounced the following Stanza,

If people would understand this, that suffering has here in this world its origin in birth,
No living being would take the life of another, for he that takes life sorrows.

V. 2. THE REBELLIOUS PUPIL[1]

Should a man fail to find a companion. This religious instruction was given by the Teacher while he was in residence at Sāvatthi with reference to a pupil of Elder Kassapa the Great.

The story goes that while the Elder was in residence at Pipphali Cave, he had two pupils to wait upon him. One of these performed his duties faithfully, but the other frequently shirked his duties and sought to take credit for work really done by his brother-pupil. For example, the faithful pupil would set out water for washing the face, and a tooth-stick. Knowing this, the faithless pupil would go to the Elder and say, "Reverend Sir, water for washing the face is set out, and a tooth-stick. Go wash your face." And when it was time to prepare water for bathing the feet and for the bath, he would pursue the same tactics.

The faithful pupil thought to himself, "This fellow is constantly shirking his work and is seeking to take credit for my work. Very well! I will attend to him." So one day, while the faithless pupil was asleep after a meal, he heated water for the bath, poured it into a water-jar, and set it in the back room, [20] leaving only a pint-pot of water steaming in the boiler. In the evening the faithless pupil woke up and saw steam coming out. "He must have heated water

[1] This story follows closely *Jātaka* 321: iii. 71–74. Text: N ii. 19–25.

and put it in the bathroom," thought he. So he went quickly to the Elder, bowed, and said, "Reverend Sir, water has been placed in the bathroom; go and bathe." So saying, he accompanied the Elder to the bathroom. But when the Elder saw no water, he said, "Brother, where is the water?" The youth went to the room where the fire was kept, and lowering a ladle into the boiler, perceived that it was empty. "See what the rascal has done!" he exclaimed. "He has set an empty boiler on the brazier, and then gone — who knows where? Of course I thought there was water in the bathroom and went and told the Elder so." Much put out, he took a water-jar and went to the bathing-place on the river.

When the faithful pupil returned, he brought water from the back room and set it in the bathroom. The Elder thought to himself, "I supposed that this young fellow had heated water for me, for he came to me and said, 'Water has been placed in the bathroom; come and bathe.' But just now, in a fit of irritation, he took a water-jar and went to the bathing-place on the river. What can this mean?" After considering the matter, he came to the following conclusion, "All this time this young fellow has been shirking his duties and has sought to take credit for work really done by his brother-pupil."

When the faithless pupil returned and sat down, the Elder admonished him, saying, "Brother, a monk ought not to say he has done a thing unless he has done it. For example, just now you came to me and said, 'Reverend Sir, water has been placed in the bathroom; come and bathe.' But when I went in, you were annoyed and took a water-jar and went out. One who has become a monk should not do so." The pupil was highly offended. Said he to himself, "See what the Elder has done! What a way to talk to me just because of a few drops of water!" On the following day he refused to accompany the Elder on his rounds. The Elder therefore took his other pupil with him to a certain place.

While he was away, the faithless pupil went to the house of a layman who was a supporter of the Elder. The layman asked him, "Reverend Sir, where is the Elder?" [21] "The Elder doesn't feel well, and therefore remained at the monastery." "What then should he have, Reverend Sir?" "Give him such and such food," said the novice, pretending that the Elder had told him to ask for it. Accordingly they prepared food such as he asked for, and gave it to him. He took the food, ate it himself on the way back, and returned to the monastery.

Now the Elder had received from his supporter robes of great size and fine texture, and these he presented to the novice who accompanied him. The novice dyed them and converted them into under and upper garments for himself. On the following day the Elder went to the house of his supporter. "Reverend Sir," said they, "your novice told us that you were not feeling well, and therefore we prepared food such as he suggested and sent it to you. Evidently, after eating it, you recovered." The Elder said nothing, but returned to the monastery. In the evening, when the faithless novice came in and after bowing to him sat down, the Elder said to him, "Brother, yesterday, I am informed, you did such and such. Such conduct ill becomes those who have renounced the world. You should not eat food which you got for another by hinting."

The novice was provoked and conceived a grudge against the Elder. He said to himself, "Yesterday, just because of a few drops of water, he called me a liar. To-day, just because I ate a fistful of food his supporter gave me, he said to me, 'You should not eat food which you got for another by hinting.' Besides that, he gave an entire set of robes to his other pupil. Oh, the Elder has treated me very badly! I shall find some way of getting even with him."

On the following day, when the Elder entered the village for alms, leaving him alone in the monastery, he took a stick, broke all the vessels used for eating and drinking, set fire to the Elder's hut of leaves and grass, smashed to pieces with a hammer everything that didn't burn, and ran away. When he died, he was reborn in the Great Hell of Avīci. [22]

The populace discussed the incident: "They say that a pupil of the Elder, unable to endure a slight rebuke, took offense, set fire to the Elder's hut of leaves and grass, and ran away." Some time afterwards a certain monk left Rājagaha, and desiring to see the Teacher, came to Jetavana and paid obeisance to the Teacher. The Teacher greeted him in a friendly manner and asked, "Whence have you come?" "From Rājagaha, Reverend Sir." "Is all well with my son Kassapa the Great?" "All is well with him, Reverend Sir. But a certain pupil of his, taking offense at a slight rebuke, set fire to his hut of leaves and grass and ran away." Said the Teacher, "This is not the first time he has taken offense at receiving an admonition. He did the same thing in a previous state of existence also. This is not the first time he has destroyed a house. He did the same thing in a previous state of existence also." So saying, he related the following

2 a. Story of the Past: The monkey and the siṅgila bird

In times long past, when Brahmadatta reigned at Benāres, a siṅgila bird built him a nest and made his home in the Himālaya country. Now one day, while it was raining, a monkey came there shivering with the cold. The siṅgila saw him and pronounced the following Stanza,

> Monkey, your head and your hands and your feet are just like a man's.
> What excuse have you, pray, for having no house?

The monkey thought to himself, "It is true that I have hands and feet; but I lack the intelligence to build a house." And desiring to make his meaning clear, he pronounced the following Stanza,

> Siṅgila, my head and my hands and my feet are indeed just like those of a man;
> But as for what they say is man's highest endowment, intelligence, I have it not.

The bird thought, "To live in a house would never do for one like you." And out of scorn for the monkey he pronounced the two following Stanzas, [23]

> He that is unstable, light-minded, and treacherous,
> He that never keeps the moral precepts, such a one will never attain happiness.
>
> Monkey, exert yourself to the utmost, abandon your past habits.
> Build yourself a hut to protect yourself from the cold and the wind.

The monkey said to himself, "This bird calls me unstable, light-minded, treacherous to my friends, one who never keeps the moral precepts. Very well! Now I will show him what happiness is." So saying, he destroyed the nest and scattered it to the winds. When the monkey seized the nest, the bird slipped out and flew away.

When the Teacher had given this religious instruction, he identified the characters in the Jātaka as follows, "At that time the monkey was the novice that destroyed the house; the siṅgila bird was Kassapa." And he said, "Monks, this is not the first time the novice took offense at an admonition and destroyed a house. He did the same thing in a previous state of existence also. It were better for my son Kassapa to live alone than to live with such a simpleton." So saying, he pronounced the following Stanza,

> 61. Should a man fail to find a companion who is his better or his equal,
> He should resolutely pursue a solitary course. One cannot be friends with a simpleton.

V. 3. A JONAH IN THE HOUSE[1]

I have sons. This religious instruction was given by the Teacher while at Sāvatthi with reference to Treasurer Ānanda. [25]

3 a. The niggardly treasurer

At Sāvatthi, we are told, lived a treasurer named Ānanda. He had eighty crores of treasure, but he was a great miser. Every fortnight he would gather his kinsfolk together and admonish his son Mūlasiri on these three points: "Do not think that these eighty crores of treasure are a large sum. What one possesses one should never give away. One should always be acquiring more. For if a man lets penny after penny slip through his fingers, slowly but surely his substance wastes away. Therefore it is said,

> Observing how pigments fade away, how ants amass their store,
> How bees gather honey, so should the wise man administer his household."

Some time afterwards, after showing his son his five great stores of treasure, he died, given over to pride and stained with the stains of avarice. Now in a certain village near the gate of that city lived a thousand families of Caṇḍālas, [26] and Ānanda was conceived in the womb of one of these Caṇḍāla women. The king, learning of his death, sent for his son Mūlasiri and appointed him to the post of treasurer.

3 b. Sequel: A Jonah in the house

These thousand families of Caṇḍālas, who made their living by working for hire in a body, from the day of his conception received no more wages and had not a morsel of rice to sustain them. They said to each other, "Although we are now working, we receive no food. There must be a Jonah amongst us." So they divided into two groups and made a thorough investigation while his mother and father were absent, and coming to the conclusion, "A Jonah has arisen in this house," they removed his mother. From the time of his conception she had been able only with great difficulty to procure sufficient food to sustain her. Finally she gave birth to a son.

His hands and feet and eyes and ears and nose and mouth were

[1] Cf. *Jātaka*, i. 238–239, and the beginning of chap. xxv of Rogers, *Buddhaghosha's Parables*. This story is referred to at *Milindapañha*, 350[10]. Text: N ii. 25–29.

not where they should have been. Monstrosity that he was, he looked like a mud sprite and was exceedingly repulsive. In spite of this, however, his mother did not abandon him, for great is the love of a mother for the child she has carried in her womb. She had great difficulty in feeding him. If she took him with her when she went out, she got nothing. But if she left him at home and went out alone, she received food to support her. When he was old enough to get a living by begging alms, she placed a potsherd in his hand and sent him away, saying to him, "Dear son, because of you we have been brought to great distress. Now we can support you no longer. In this city meals are provided for poor folk and travelers. Get your living by begging alms in the city." [27]

He went from house to house, finally coming to the house where he had formerly lived in his existence as Treasurer Ānanda. Remembering his former existence, he entered his own house. He went through three chambers, and no one noticed him. But when he entered the fourth chamber, the young sons of Treasurer Mūlasiri took fright and burst into tears. The treasurer's servants came in and said to him, "Leave this house, unspeakable monster!" So saying, they beat him and pulled him and dragged him out and threw him on the dust-heap.

As the Teacher was going his round for alms, accompanied by the Elder Ānanda as junior monk, he came to this very place. The Teacher looked at the Elder and, in response to a question, told him what had happened. The Elder sent for Mūlasiri, and a great company of people assembled. The Teacher, addressing Mūlasiri, asked him, "Do you know that man?" "I do not." "He is your father, Treasurer Ānanda." Mūlasiri would not believe it. So the Teacher said to Treasurer Ānanda, "Ānanda, point out your five great stores of treasure to your son." He did so, and Mūlasiri believed and sought refuge in the Teacher. The Teacher, instructing him in the Law, pronounced the following Stanza,

62. "I have sons, I have wealth." With these thoughts the simpleton vexes himself.
But he is not his own. How then can sons be his? How can wealth be his?

V. 4. THE PICKPOCKET [1]

The fool. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to two thieves who broke their bonds. [29]

The story goes that these two men, who were boon companions, accompanied a great throng to Jetavana to hear the Law. One of them listened to the Law; the other watched for a chance to steal something. The first, through listening to the Law, obtained the Fruit of Conversion; the second found a matter of five farthings tied to the skirt of a certain man and stole the money. The confirmed thief had food cooked as usual in his house, but there was no cooking done in the house of the convert. His comrade the thief, and likewise the thief's wife, ridiculed him, saying, "You are so excessively wise that you cannot obtain money enough to have regular meals cooked in your own house." The convert thought to himself, "This man, just because he is a fool, does not think that he is wise." [30] And going to Jetavana with his kinsfolk, he told the Teacher of the incident. The Teacher, instructing him in the Law, pronounced the following Stanza,

> 63. The fool who thinks he is a fool is for that very reason a wise man;
> But the fool who thinks he is a wise man is rightly called a fool.

V. 5. THE WISE FOOL [2]

Even if a fool, all his life long. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the Elder Udāyi. [31]

The story goes that when the Great Elders left the Hall of Truth, Udāyi used to go in and sit in the Seat of the Law. Now one day some visiting monks saw him there, and thinking to themselves, "This must be the learned Great Elder," asked him some questions about the Aggregates of Being and other matters. Discovering that he knew nothing about any of these things, they said in scorn, "Who is this monk that he should live in the same monastery with the Buddhas? He does not even know about the Aggregates of Being, the Elements

[1] Text: N ii. 29–30.

[2] Text: N ii. 30–32.

of Being, and the Organs and Objects of Sense." So they reported the matter to the Tathāgata. The Teacher, instructing them in the Law, pronounced the following Stanza,

64. Even if a fool, all his life long, associate with a wise man,
He will no more perceive the Law than a spoon the taste of broth.

V. 6. FROM VICE TO VIRTUE [1]

If an intelligent man, but for a moment. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the thirty Pāṭheyyaka monks. [32]

For the Exalted One first preached the Law to these men in Kappāsika Grove, where they were seeking a woman. At that time all of them obeyed the command, "Come, monks!" and received bowls and robes created by supernatural power. Taking upon themselves the Thirteen Pure Practices, they returned after a long time to the Teacher, hearkened to his discourse on the Beginningless,[2] and before leaving their seats, attained Arahatship.

The monks began a discussion in the Hall of Truth: "In how short a time did these monks perceive the Law!" The Teacher, hearing this, said to them, "Monks, this is not the first time these thirty companions committed sin. They did the same thing in a previous state of existence also. But hearing the religious instruction of Mahā Tuṇḍila in the Tuṇḍila Jātaka,[3] [33] they perceived the Law very quickly and took upon themselves the Five Precepts. It was solely through the merit acquired by this act that they attained Arahatship just now, even as they sat in their seats." So saying, he pronounced the following Stanza,

65. If an intelligent man, but for a moment, be associated with a wise man,
He quickly perceives the Law, just as the tongue perceives the taste of broth.

[1] This story is derived from the *Vinaya, Mahā Vagga*, i. 14: i. 23–24. See also Story i. 8 *e:* i. 100. Text: N ii. 32–33.

[2] *Saṁyutta*, xv: ii. 178–193. For a translation of the greater part of this remarkable *Saṁyutta*, see Introduction, § 2 *a*.

[3] *Jātaka* 388: iii. 286–293.

V. 7. A LEPER IS TEMPTED TO DENY HIS FAITH[1]

Fools of little wit, walk. This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to the leper Suppabuddha. The story of the leper Suppabuddha is found in the Udāna.

For at that time the leper Suppabuddha, seated in the outer circle of the congregation, heard the Exalted One preach the Law and attained the Fruit of Conversion. [34] Desiring to inform the Teacher of the blessing he had received, but not daring to force his way into the midst of the congregation, he waited until the populace had paid obeisance to the Teacher, had accompanied him a little way, and had turned back; then he went to the monastery.

At that moment Sakka king of gods thought to himself, "Yonder leper Suppabuddha desires to make known the blessing he has received in the Religion of the Teacher. I will test him." So he went to him, and poised in the air, spoke thus to him, "Suppabuddha, you are a poor man, a man afflicted with misery. I will give you limitless wealth if you will say, 'The Buddha is not the Buddha, the Law is not the Law, the Order is not the Order. I have had enough of the Buddha, I have had enough of the Law, I have had enough of the Order.'" The leper said to him, "Who are you?" "I am Sakka." "Fool, shameless one, you are not fit to talk to me. You say that I am poor and needy and afflicted. On the contrary I have attained happiness and great wealth:

The wealth of faith, the wealth of morality, the wealth of modesty, of fear of sin,
The wealth of sacred lore, of renunciation, of wisdom, the seven stores of wealth are mine.

Whoso possesses these stores of wealth, be it a woman or a man,
Such a one men call not poor; the life of such a one is not in vain.

"These are the seven stores of honorable wealth. They that possess these stores of wealth are not called poor by Buddhas or Private Buddhas." [35] When Sakka heard him speak thus, he left him by the way, went to the Teacher, and told him all the questions and answers. The Exalted One said to him, "Sakka, it is not possible, even with a hundred such pieces of money, even with a thousand, to

[1] This story is derived from *Udāna*, v. 3: 48–50, as the text expressly says at ii. 33[21]. Text: N ii. 33–37.

prevail upon the leper Suppabuddha to say, 'The Buddha is not the Buddha, the Law is not the Law, the Order is not the Order.'"

So Suppabuddha the leper went to the Teacher, and the Teacher received him in a friendly manner. And having informed the Teacher of the blessing he had received, he arose from his seat and went his way. When he had gone but a little way, he was killed by a young heifer. We are told that this heifer was an ogress who had been a cow in each of a hundred existences, and that as a cow she had killed four youths: Pukkusāti,[1] a young man of station; Bāhiya Dārucīriya;[2] Tambadāṭhika, the robber outlaw;[3] and Suppabuddha the leper.

7 a. Story of the Past: The four youths and the courtezan

The story goes that in a former state of existence these four youths were sons of wealthy merchants, and the ogress was a beautiful courtezan. One day they accompanied her to a pleasure garden, took their pleasure with her, and when the evening came, decided on the following course of action, "There is no one here except ourselves. We will take from this woman the thousand pieces of money we have given her, rob her of all the jewels she possesses, kill her, and go our way." The courtezan heard what they said and thought to herself, "These shameless fellows have taken their pleasure with me and now wish to kill me. I will get even with them." So as they were killing her, she made the following Earnest Wish, [36] "May I become an ogress, and may I be able to kill them, even as they are now killing me." As the fruit of this Earnest Wish, she killed them.

Several monks informed the Exalted One of the death of the leper and asked him, "What will be his future state? How did he come to be a leper?" The Teacher explained that since he had attained the Fruit of Conversion, he had been reborn in the World of the Thirty-three.

7 b. Story of the Past: The insolent youth

In a previous state of existence, seeing the Private Buddha Tagara-sikhi, he showed want of forbearance by spitting on him. He was therefore tormented in Hell for a long period of time, and because

[1] Commentary on *Majjhima* 140.
[2] *Dhammapada Commentary*, viii. 2.
[3] *Dhammapada Commentary*, viii. 1.

the fruit of that evil deed was not yet exhausted, he was reborn as a leper.

"Monks," said he, "all living beings in this world reap the bitter fruit of every single evil deed they commit." And joining the connection and instructing them in the Law, he pronounced the following Stanza,

> 66. Fools of little wit walk with their very selves for enemies,
> Committing evil deeds the fruit whereof is bitter.

V. 8. A FARMER IS UNJUSTLY ACCUSED OF THEFT [1]

That deed is not well done. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain farmer. [37]

This farmer, we are told, tilled a certain field not far from Sāvatthi. One day some thieves gained entrance to the city through an underground watercourse, and digging a tunnel into the house of a certain rich man, robbed him of a large amount of gold and coin, escaping through the same watercourse. One of the thieves outwitted his companions and secreted a purse containing a thousand pieces of money in a fold of his garment. Having so done, he accompanied his companions to this field, where they divided their spoils. As the thief departed with his share, the purse dropped out of the fold of his garment, but he did not notice his loss.

That day, early in the morning, the Teacher surveyed the world, and seeing that this farmer had entered the Net of his Knowledge, he considered within himself what would happen. And he became aware of the following, "This farmer will go early in the morning to till his field. The owners of the stolen property will follow the thieves, and when they see the purse, they will arrest him. Excepting me, he will have no other witness. [38] Since he is predestined to the Path of Conversion, it is my duty to go to him."

Early in the morning the farmer went to till his field, and thither went also the Teacher with the Elder Ānanda as attendant-monk. Seeing the Teacher, the farmer went and paid obeisance to the Exalted One, and then resumed tilling his field. The Teacher said nothing to him. Going to the place where the purse had fallen and seeing it, he said to the Elder Ānanda, "See, Ānanda, a poisonous snake!"

[1] Text: N ii. 37–40.

"I see, Reverend Sir, a deadly, poisonous snake!" The farmer heard their conversation and thought to himself, "In season and out of season I go back and forth over this field. Can there be a snake here, as they say?" The Teacher, after making this remark, went his way. The farmer said to himself, "I will kill the snake." So saying, he took a goad-stick, went to the spot, and discovered the purse. "The Teacher must have referred to this purse," thought he. Not knowing exactly what to do about it, he laid the purse aside, covered it with dust, and resumed his plowing.

When the night grew bright, men discovered the theft which had been committed in the house, trailed the thieves to the field, and coming to the spot where they had divided their spoils, saw the foot-prints of the farmer. Following his footsteps to the spot where the purse was buried, they removed the earth and picked up the purse. Thereupon they reviled him, saying, "So you robbed the house, and here you are plowing the field!" And having given him a good beating, they took him and arraigned him before the king. [39]

When the king heard what had happened, he ordered the farmer to be put to death. The king's men straightway bound his hands behind his back and led him to the place of execution, lashing him with whips as they led him along. As the farmer walked along and the king's men lashed him with whips, he kept repeating the words, "See, Ānanda, a poisonous snake!" "I see, Reverend Sir, a deadly, poisonous snake!" Not another word did he utter. The king's men asked him, "You are repeating words of the Teacher and of the Elder Ānanda. What does this mean?" The farmer replied, "I will tell, if I am permitted to see the king."

So they led him to the king and told the king what had happened. The king asked the farmer, "Why do you speak thus?" "I am not a thief, your majesty." So saying, the farmer told him the whole story from the time when he went forth to till his field. When the king had heard his story, he said, "Why, this man names as his witness the foremost man in all the world, the Teacher. It is not right to fasten the guilt upon him. I shall find some way out of this difficulty."

Accordingly, when it was evening, the king took the farmer with him, went to the Teacher, and asked him, "Exalted One, did you and the Elder Ānanda go to a place where a certain farmer was plowing?" "Yes, your majesty." "What did you see there?" "A purse containing a thousand pieces of money, your majesty." "When you saw it, what did you say?" "Such and such, your majesty." "Rever-

end Sir, if this man had not named a person like you as his witness, he would never have saved his life. He saved his life by repeating the words you uttered." When the Teacher heard this, he said, "Yes, your majesty, I also said just that when I went there. A wise man should not do a deed of which he must afterwards repent." [40] And joining the connection, he instructed him in the Law by pronouncing the following Stanza,

> 67. That deed is not well done, of which a man must afterwards repent,
> The fruit whereof he receives weeping, with tearful face.

V. 9. SUMANA THE GARDENER[1]

That deed is well done. This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to the gardener Sumana. [41]

We are told that every day, early in the morning, the gardener Sumana used to serve King Bimbisāra with eight measures of jasmine flowers, for each of which he received eight pieces of money. Now one day, just as he was entering the city with the flowers, the Exalted One, surrounded by a mighty retinue of monks, diffusing rays of six colors, with all the mighty power of a Buddha, entered the city for alms. (Sometimes the Exalted One proceeds like any other monk on an alms pilgrimage, concealing the six-colored rays with his robe, as when he went a journey of three leagues to meet Aṅgulimāla. At other times, as when he enters Kapilavatthu and other cities, he diffuses rays of six colors from his person. On this particular day, diffusing rays of six colors from his person, with all the mighty power of a Buddha, with all the grace of a Buddha, he entered Rājagaha.)

When the gardener saw the person of the Exalted One, as it had been an oblation of precious stones, an oblation of gold, and beheld the glory and splendor of the thirty-two major characteristics and the eighty minor characteristics of a great man, he thought to himself, "What good office can I perform for the Teacher?" Seeing nothing better to do, he thought, "I will honor the Teacher with these flowers." Then he thought again, "These are the flowers with which I always

[1] This story is referred to at *Milindapañha*, 115[12], 291[19-21], 350[9]. On an interesting reference to another story about the same person at *Khuddaka Pāṭha Commentary*, 129[16]–130[24], see Introduction, § 7 *d*, last paragraph. Text: N ii. 40–47.

serve the king. If he fails to receive them, he may put me in prison or kill me or banish me. What am I to do?" Then this thought occurred to him, "Let the king kill me or banish me from his kingdom. No matter what he gives me, he can give me wealth which will last only so long as my life endures in this present existence. But if I honor the Teacher, it will avail to my welfare and salvation in untold millions of cycles of time." [42] Therefore he surrendered his life to the Tathāgata.

Thought he, "So long as my believing heart turns not back, I will do him honor." And pleased and delighted, elated and happy, he honored the Teacher. How did he do it? First he threw two handfuls of flowers over the Teacher. These remained suspended over his head like a canopy. Then he threw two handfuls more, which descended on his right side and remained suspended like the curtain of a pavilion. The next two handfuls he threw descended behind him and remained suspended. The last two handfuls he threw descended on his left side and remained suspended. Thus the eight measures of flowers, eight handfuls in all, surrounded the Tathāgata on four sides.

In front it was as if there were a gate for him to enter; the stems of the flowers were turned inward, and the petals were turned outward. The Exalted One proceeded as if he were encased in plates of silver. The flowers, senseless things though they were, behaved as though possessed of intelligence, neither breaking apart nor falling, accompanying the Teacher whenever he moved, and remaining stationary whenever he stood still. From the person of the Teacher proceeded rays like the hundred forks of lightning; in front and behind, on his right hand and on his left, and from the crown of his head did rays of light flash forth.

Not one who met him face to face, as he proceeded, ran away, but all without exception walked thrice about him sunwise, and in numbers like clusters of young palm-trees [43] ran before him. The whole city was agitated. There were ninety million people living in the city at this time and ninety million people living outside of the city; and of these one hundred and eighty million people there was not one man or woman who did not come forth bringing alms. Roaring the roar of lions and waving thousands of cloths, the great multitude marched before the Teacher.

In order to make known the meritorious deed of the gardener, the Teacher proceeded through the city for a distance of three leagues to the beating of kettle-drums. The whole body of the gardener

was suffused with the five sorts of joy. After accompanying the Tathāgata a little way, he penetrated the rays of the Buddha as one might plunge into a sea of vermilion, praised the Teacher, paid obeisance to him, and then taking his empty basket, went home.

His wife asked him, "Where are your flowers?" "I honored the Teacher with them." "Now what will you do for the king?" "The king may kill me or banish me from his kingdom. I have surrendered my life to the Teacher and rendered him honor. I had eight handfuls of flowers in all, and with these I honored the Teacher. The populace is accompanying the Teacher, shouting thousands of acclamations. It is the noise of the acclamations of the populace that we hear in this place."

Now the wife of the gardener was an utter simpleton, [44] and was therefore incapable of believing in such a miracle. So she rebuked her husband, saying, "Kings are harsh and cruel, and when once provoked, do much harm by cutting off hands and feet and inflicting other punishments. Much harm might come to me through what you have done." Then she took her children with her, went to the royal palace, sent for the king, and when he asked her what was the matter, said to him, "My husband has honored the Teacher with the flowers he should have served to you and has returned home empty-handed. I asked him what he had done with the flowers, and this is what he told me. I rebuked him, saying, 'Kings are harsh and cruel, and when once provoked, do much harm by cutting off hands and feet and inflicting other punishments. Much harm might come to me through the offense you have committed.' So I abandoned him and came here. What he has done may be good or evil. All that I care for, your majesty, is to have you know that I have abandoned him."

Now the king was a Noble Disciple. At the very first sight of the Buddha he had obtained the Fruit of Conversion; his faith was firm and his mind was at peace. He thought to himself, "Oh, this woman is an utter simpleton! Naturally she could have no faith in such a work of merit." But he pretended to be angry and said to her, "Woman, what say you? He honored the Teacher with flowers he should have served to me?" "Yes, your majesty." "You did well to abandon him. I shall find a way of dealing with this fellow for rendering honor to another with flowers that belonged to me." Having dismissed her with these words, he went quickly to the Teacher, paid obeisance to him, [45] and walked with the Teacher alone.

The Teacher, perceiving that the mind of the king was at peace, proceeded to the city and marched through the street to the beating of kettle-drums, until he arrived at the gate of the king's palace. The king took his bowl and invited the Teacher to enter, but the Teacher indicated his desire to sit in the palace court. The king recognized his desire and gave the order, "Erect a pavilion with all speed." Accordingly a pavilion was immediately erected, and the Teacher sat therein, surrounded by the Congregation of Monks.

Now why did the Teacher not enter the king's palace? We are told that the following thought occurred to him, "If I go in and sit down, the populace will not be able to see me, and the good deed of the gardener will not be manifest; but if I sit in the palace court, the populace will be able to see me, and the good deed of the gardener will become manifest to all." (For the Buddhas alone have the courage to publish abroad the virtues of the virtuous; other folk display jealousy in reciting the virtues of the virtuous.)

The four banks of flowers remained suspended on four sides. The populace waited upon the Teacher, and the king served the Congregation of Monks presided over by the Buddha with choice food. At the conclusion of the meal the Teacher returned thanks, and surrounded as before by the four banks of flowers and accompanied by a great multitude shouting shouts of exultation, proceeded to the monastery.

The king accompanied the Teacher a little way and turned back. Then he sent for the gardener and asked him, "What did you say when you honored the Teacher?" The gardener replied, "Your majesty, I surrendered my life to him and honored him, saying, 'The king may kill me or banish me from his kingdom.'" The king said, "You are a great man." So saying, he presented him with eight elephants, eight horses, eight male slaves, [46] eight female slaves, eight magnificent sets of jewels, eight thousand pieces of money, eight women taken from the royal harem, adorned with all the adornments, and eight choice villages. These Eightfold Gifts did the king give him.

The Elder Ānanda thought to himself, "Shouts of exultation and acclamation have continued all during the day since early morning. What will be the reward of the gardener?" So he asked the Teacher the question. The Teacher replied, "Ānanda, think not that it was a little thing this gardener did. For he surrendered his life to me and rendered honor to me. Therefore, because he reposed faith in me, he will not enter a state of suffering for a hundred thousand cycles of time, but will receive the fruit of his good deed in the World of the

Gods and in the world of men and will become a Private Buddha named Sumana."

When the Teacher returned to the monastery and entered his Perfumed Chamber, those flowers fell upon the battlement.

In the evening the monks began a discussion in the Hall of Truth: "Oh, how wonderful was the deed of the gardener! He surrendered his life to the living Buddha, rendered him honor with flowers, and straightway received eightfold gifts." The Teacher came forth from his Perfumed Chamber, proceeded to the Hall of Truth by one of three passageways, [47] and seating himself in the Seat of the Buddha, asked them, "Monks, what is it you are sitting here now talking about?" When they told him, he said to them, "Yes, monks, one should do only deeds the doing of which is not followed by remorse, but every remembrance of which brings only joy." And joining the connection and instructing them in the Law, he pronounced the following Stanza,

68. That deed is well done the doing of which is not followed by remorse,
The fruit whereof one receives with joy and pleasure.

V. 10. RAPE OF UPPALAVAṆṆĀ [1]

As sweet as honey, thinks a fool an evil deed. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the nun Uppalavaṇṇā. [48]

We are told that Uppalavaṇṇā made her Earnest Wish at the feet of the Buddha Padumuttara, and that after performing works of merit for a hundred thousand cycles of time, as she passed from birth to birth among gods and men, she passed from the World of the Gods in the dispensation of the present Buddha and was reborn in Sāvatthi as the daughter of a rich merchant. The hue of her skin was like the hue of the calyx of the blue lotus, and therefore they gave her the name Uppalavaṇṇā. When she reached marriageable age, all the princes and merchants in the Land of the Rose-Apple, without a single exception, sent to the merchant her father, asking him to give them his daughter in marriage.

[1] For the story of Uppalavaṇṇā's career before her adoption of the religious life, one of the most extraordinary stories in Buddhist literature, see *Aṅguttara Commentary*, *JRAS.*, 1893, pp. 532 ff.; *Therī-Gāthā Commentary*, lxiv: 182–190; and *Tibetan Tales*, x: 206–215. Text: N ii. 48–52.

Thereupon the merchant thought to himself, "I shall not be able to satisfy the wishes of all, but I shall find some way out of the difficulty." So he summoned his daughter and said to her, "You might become a nun." Now she was in her last existence before attaining Nibbāna, and therefore his words were to her as it were oil a hundred times refined, sprinkled on her head. Therefore she replied, "Dear father, I will become a nun." So he prepared rich gifts in her honor, and conducting her to the Community of Nuns, had her admitted to the Order. [49]

Not long after she had been admitted to the Order, her turn came to unlock and lock the Hall of Confession. After she had lighted the lamp and swept the Hall, her attention was attracted to the flame of the lamp. And standing there, she looked repeatedly at the flame; and concentrating her attention on the element of fire, entered into a state of trance. Consummating the trance, she attained Arahatship, together with the Supernatural Faculties and Powers.

Some time later she went on a pilgrimage for alms in the country, and on her return entered a dark forest. At that time it was not forbidden nuns to reside in a forest. There they built her a hut, set up a bed, and hung curtains round. From the forest she went to Sāvatthi to receive alms, and then set out to return to her hut. Now a cousin of hers, a young Brahman named Ānanda, had been in love with her ever since she lived in the world; and when he heard where she had gone, he went to the forest ahead of the nun, entered the hut, and hid under the bed.

On her return the nun entered the hut, closed the door, and sat down on the bed, unable to see in the dark, because she had just come in out of the sunlight. Hardly had she seated herself on the bed when the youth crawled out from under and climbed on top. The nun cried out, "Fool, do not ruin me! Fool, do not ruin me!" But the youth overcame her resistance, worked his will of her, and went his way. As if unable to endure his wickedness, [50] the great earth burst asunder, and he was swallowed up and reborn in the Great Hell of Avīci.

The nun told the other nuns what had happened, and the nuns told the monks, and the monks told the Exalted One. Having heard this, the Teacher addressed the monks as follows, "Monks, the simpleton, whoever he may be, whether monk or nun, or lay disciple male or female, who commits an act of sin, acts with as much joy and happiness, with as much pleasure and delight, as though he

were eating honey or sugar or some other sweet-tasting substance." And joining the connection and instructing them in the Law, he pronounced the following Stanza,

69. As sweet as honey, thinks a fool an evil deed, so long as it bears no fruit;
But when it bears fruit, then the fool comes to grief. [51]

Some time later the throng assembled in the Hall of Truth began to discuss the incident: "Even those that have rid themselves of the Depravities like the pleasures of love and gratify their passions. Why should they not? They are not kolāpa-trees or ant-hills, but are living creatures with bodies of moist flesh. Therefore they also like the pleasures of love and gratify their passions." The Teacher drew near and asked them, "Monks, what are you sitting here now talking about?" They told him. Then he said, "Monks, they that have rid themselves of the Depravities neither like the pleasures of love nor gratify their passions. For even as a drop of water which has fallen upon a lotus-leaf does not cling thereto or remain thereon, but rolls over and falls off, even as a grain of mustard-seed does not cling to the point of an awl or remain thereon, but rolls over and falls off, precisely so twofold love does not cling to the heart of one who has rid himself of the Depravities or remain there." And joining the connection, he instructed them in the Law by pronouncing the following Stanza, found in the Brāhmaṇa Vagga,

401. Even as water does not cling to a lotus-leaf, nor a grain of mustard-seed to the point of an awl,
Whoso in like manner clings not to the pleasures of sense, him I call a Brahman.[1]

Now the Teacher summoned King Pasenadi Kosala and said to him, "Your majesty, in this Religion young women of family, as well as young men of family, renounce many kinsfolk [52] and much wealth, retire from the world, and take up residence in the forest. In case women reside in the forest, it is possible that evil-minded men, inflamed by lust, may conduct themselves towards them with disrespect and arrogance, do them violence, and bring their religious life to naught. Therefore a place of residence for the Community of Nuns should be erected within the city." The king agreed to this and had a place of residence for the Community of Nuns erected on one side of the city. From that time on the nuns resided only within the city.

[1] See Story xxvi. 18.

V. 11. JAMBUKA THE NAKED ASCETIC [1]

Though month after month with the tip of a blade of kusa grass. This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to Jambuka, the Naked Ascetic.

11 a. Story of the Past: The jealous monk

The story goes that in times long past, in the dispensation of the Supremely Enlightened Kassapa, a certain layman dwelling in a village erected a residence for a certain Elder, and supplied him with the four requisites during his term of residence there, the Elder taking his meals regularly in the layman's house. Now a certain monk freed from the Depravities, making his round for alms by day, stopped at the door of the layman's house. When the layman saw him, pleased with his deportment, he invited him into his house, and reverently served him with the choicest viands. And he presented him with a large robe, saying, "Reverend Sir, dye this robe and wear it as an undergarment." [53] And he said further to him, "Reverend Sir, your hair has grown long; I will go fetch a barber to cut your hair. And on my return I will procure you a bed for you to lie on."

When the monk who was the layman's guest, and who took his meals regularly in the layman's house, saw the attentions bestowed on the visiting monk by the layman, he became very jealous. And as he went to his residence, he thought to himself, "This moment this layman is devoting all his attentions to this visiting monk. But to me, who take my meals in his house regularly, he pays no attention at all." The visiting monk, who was his sole companion, dyed the robe which the layman had given him, and put it on and wore it as an undergarment. The layman brought the barber back with him and had him cut the Elder's hair. Having so done, he caused a bed to be spread for the Elder and said to him, "Reverend Sir, lie on this very bed." Then, after inviting the two Elders to be his guests on the morrow, he departed.

The resident monk could endure no longer the attentions bestowed by the layman on the visiting monk. So in the evening he went to the place where the Elder lay, and reviled him by uttering the four

[1] From this story is derived *Thera-Gāthā Commentary*, cxc. Dhammapāla quotes the *Dhammapada Commentary* by name. This story is referred to at *Milindapañha*, 350[10-11]. Text: N ii. 52–63.

kinds of insults: "Brother visitor, you might better eat excrement than eat food in the layman's house. You might better tear out your hair with a Palmyra comb than allow your hair to be cut by a barber brought hither by the layman. You might better go naked than wear as an undergarment a robe given you by the layman. You might better lie on the ground than lie on a bed brought you by the layman." Thought the visiting Elder, "May this foolish fellow not be destroyed because of me!" Paying no attention to the insults of the resident monk, he arose early in the morning [54] and went whithersoever he wished.

The resident monk also arose early in the morning, and performed the customary duties about his residence. When it was time for him to set out on his round for alms, thinking to himself, "The visiting Elder is undoubtedly asleep now, and will awaken at the sound of the bell," he struck the bell with the outer surface of his finger nail. Having so done, he entered the village. After preparing offerings of food, the layman watched for the two Elders to come. Seeing the resident monk, he asked, "Reverend Sir, where is the visiting Elder?" The resident monk replied, "Brother, what say you? The Elder who came to your house yesterday went into an inner room as soon as you departed, and fell asleep. Although I rose very early, he pays no attention either to the noise of my sweeping the residence, or to the sound of the washing of the jars for water for drinking and for refreshment, or to the stroke of the bell."

Thought the layman to himself, "It is incredible that my noble Elder, a monk so perfect in deportment, should sleep until this time of day. It must be that the Venerable Elder resident in my household, observing my attentions to him, said something to him." Accordingly, wise man that he was, the layman reverently served the resident monk with food; and having so done, washed his bowl carefully, filled it with food flavored with the choicest gravies, and said to him, "Reverend Sir, should you happen to see my noble Elder, be good enough to give him this food." The monk took the bowl and thought to himself, "If the Elder eats such food as this, he will take such a liking to this spot that he will never leave it." So as he went along the road, he threw away that food. When he reached the Elder's place of residence, he looked for him there, but failed to find him.

Now because the monk committed this evil deed, [55] the meditations he performed for so long as twenty thousand years were powerless to protect him. When the term of his life was completed, he was

reborn in the Avīci Hell, where he suffered extreme torment for the space of an interval between two Buddhas. In the dispensation of the present Buddha he was reborn in the city of Rājagaha in a certain household possessed of an abundant store of food and drink.

11 b. Story of the Present: Jambuka the Naked Ascetic

From the time he could walk, he would neither lie on a bed nor eat ordinary food, but ate only his own excrement. His mother and father brought him up, thinking, "He does this because he is too young to know any better." But also when he grew older, refusing to wear clothes, he went naked, made his bed on the ground, and ate only his own excrement. Thought his mother and father, "This youth is not fit to live in a house. He is fit to live only with the Naked Ascetics, the Ājīvakas." So they took him to the Ājīvakas and committed him to their charge, saying, "Admit this youth to your Order." So they admitted him to their Order. In admitting him they placed him in a pit up to his neck, laid planks over his two collar-bones, and seating themselves on the planks, pulled out his hair with Palmyra combs. His mother and father invited the Ājīvakas to be their guests on the following day and departed.

On the following day the Ājīvakas said to him, "Come, let us go into the village." But he refused to go, saying, "You go, but I shall remain right here. They repeatedly urged him to accompany them, but he refused to do so, and they left him behind and went their way. When he knew they were gone, he removed a plank from the public jakes, and descending therein, took up excrement in both his hands, molded it into lumps, [56] and ate it. The Ājīvakas sent him food from the village, but he refused to eat it. Repeatedly urged to do so, he said, "I have no need of this food; I get food of my own." "Where do you get it?" said they. "Right here," said he. Likewise on the second day and on the third and on the fourth he refused, in spite of much urging, to accompany them to the village, saying, "I shall remain right here."

Said the Ājīvakas, "Day after day this man refuses to accompany us to the village. Likewise he will have none of the food we send him and says, 'Right here I procure food of my own.' What can he be doing? Let us watch him and find out for ourselves." So when they went to the village, they left two of their number behind to watch him. These men pretended to follow in the train of the other monks

and then went and hid themselves. As soon as he thought they had gone, he descended as before into the jakes and began to eat excrement. When the spies saw what he was doing, they told the Ājīvakas. As soon as the Ājīvakas heard the news, they said to themselves, "Oh, what an outrageous thing he has done! If the disciples of the monk Gotama should learn of this, they would circulate evil report of us, saying, 'The Ājīvakas make a practice of eating excrement.' This man is not fit to remain with us." So they expelled him from their Order.

Now the public jakes was a pool of considerable size, formed by a depression in the surface of a flat rock. When Jambuka had been expelled by the Ājīvakas, he used to go by night to the public jakes and eat filth. When people came to ease themselves, he would stand leaning with one hand on one side of the rock, [57] with one foot raised and resting on his knee, with his mouth wide open, facing in the direction of the wind. When people saw him, they would approach and salute him and ask him, "Reverend Sir, why does your noble self stand there with mouth wide open?" "I am a wind-eater," Jambuka would reply; "I have no other food." "But, Reverend Sir, why do you stand with one foot resting on your knee?" "I am a man who practices cruel austerities, dreadful austerities. If I walk with my two feet, the earth quakes. Therefore I stand with one foot resting on my knee. I spend my life in a standing posture, never sitting and never lying down."

For the most part men believed whatever he said. Therefore all the inhabitants of Aṅga and Magadha were greatly agitated and said, "Oh, how wonderful are such ascetics as these! Never before have we seen such ascetics!" And month after month they brought him abundant food. But he was unwilling to accept anything they brought him and said, "I eat only the wind. I have no other food; for were I to eat any other food, it would make an end of my austerities." But the people replied, "Reverend Sir, do not destroy us. If only an austere ascetic like you would partake of food at our hands, it would insure our welfare and salvation for a long period of time." They asked him repeatedly, but other food did not please him. But finally, under the pressure of their entreaties, he placed on the tip of his tongue with the tip of a blade of kusa grass some butter, honey, and molasses they brought him, and dismissed them with the following words, "Go your way now; this will suffice to your welfare and salvation." In this manner he spent fifty-five years, going naked,

eating excrement, tearing out his hair, and making his bed on the ground. [58]

It is the invariable practice of the Buddhas to survey the world at dawn. Therefore one day, as the Buddha surveyed the world, this Naked Ascetic Jambuka entered the Net of his Knowledge. "What will happen?" pondered the Teacher. Straightway he perceived that Jambuka possessed the dispositions requisite for the attainment of Arahatship with the Supernatural Faculties. And he became aware of the following, "I will pronounce a single Stanza, and at the conclusion of the Stanza, beginning with this ascetic, eighty-four thousand living beings will obtain Comprehension of the Law. Through this man a great multitude will win Salvation."

On the following day the Teacher made his round for alms in Rājagaha, and when he had returned from his round, he said to the Elder Ānanda, "Ānanda, I intend to go to the Naked Ascetic Jambuka." "Reverend Sir, can it be that you intend to go to him?" "Yes, Ānanda, I do." Having so said, as the shadows of evening lengthened, the Teacher set out to go to him. Thereupon the deities thought, "The Teacher is going to visit the Naked Ascetic Jambuka. Now Jambuka lives on a flat rock polluted by excrement, urine, and toothsticks. We must therefore cause rain to fall." So by their own supernatural power they caused rain to fall, though but for a moment. Immediately the flat rock was pure and spotless. For the deities caused the five kinds of rain to fall upon that rock.

In the evening, therefore, the Teacher went to the Naked Ascetic Jambuka. And making a slight noise, he said, "Jambuka!" Jambuka thought to himself, "What wicked fellow is this that addresses me as Jambuka?" And he replied, "Who is it?" "It is I, a monk." "What do you wish, great monk?" "Give me lodging here for just one night." "There is no lodging to be had here, great monk." [59] "Jambuka, do not act thus; give me lodging for just one night. For monks seek the society of a monk, men the society of men, and animals the society of animals." "But are you a monk?" "Yes, I am a monk." "If you are a monk, where is your gourd, where is your wooden spoon, where is your sacrificial thread?" "All these I use; but because I find it troublesome to carry them about with me to every place I visit, I obtain them within and take them with me when I go." At this Jambuka was offended and said, "So you intend to take them with you when you go?" Then said the Teacher to him, "Never

mind, Jambuka; tell me where I can find lodging." "There is no lodging to be had here, great monk."

Now there was a certain mountain-cave not far from Jambuka's place of abode; and the Teacher, pointing to it, asked, "Is there anyone who lives in that mountain-cave?" "No one lives there, great monk." "Well then, permit me to lodge there." "Suit yourself, great monk." So the Teacher prepared a bed in the mountain-cave and lay down. In the first watch the Four Great Kings came to wait upon the Teacher, illuminating the four quarters with one blaze of light. Jambuka saw the light and thought to himself, "What is that light?" In the second watch came Sakka king of the gods. Jambuka saw him and thought to himself, "Who is that?" In the third and last watch drew near Mahā Brahmā, who with one finger can illuminate one Cakkavāḷa, with two fingers two Cakkavāḷas, and with ten fingers ten, illuminating the whole forest. Jambuka [60] saw him also and thought to himself, "Who can that be?"

So early the next morning he went to the Teacher, greeted him in a friendly manner, and taking his stand respectfully on one side, asked the Teacher, "Great monk, who were they that came to you, illuminating the four quarters as they came?" "The Four Great Kings." "Why did they come to you?" "To wait upon me." "But are you superior to the Four Great Kings?" "Yes, Jambuka, I am Sovereign Lord of the Four Great Kings." "And who was it that came to you in the second watch?" "Sakka king of the gods." "Why did he come to you?" "He came also to wait upon me." "But are you superior to Sakka king of the gods?" "Yes, Jambuka, I am superior to Sakka. Indeed, Sakka stands to me in the relation of a novice, as it were; one who does for me anything I need to have done; my physician in time of sickness." "Who was it that came to you in the third and last watch, illuminating the whole forest as he came?" "That was Mahā Brahmā, to whom blundering, stumbling Brahmans and others cry, 'Praise be to Mahā Brahmā!'" "But are you superior also to Mahā Brahmā?" "Yes, Jambuka, for I am he that is Brahmā over Brahmā."

"You are a wonderful person, great monk. But I have dwelt here for fifty-five years, and in all these years not a single person has come to wait upon me; indeed, during all this period of time I have lived upon the wind and have remained in a standing posture, and yet none have come to wait upon me." Then said the Teacher to him, "Jambuka, you have succeeded in deceiving the foolish multitude

living in the world, and now you are attempting to deceive me. Is it not a fact that during these fifty-five years you have eaten excrement, made your bed upon the ground, gone naked, and pulled out your hair with a Palmyra comb? [61] But you have deceived the world, saying, 'My food is the wind; I stand on one foot; I sit not down; I lie not down.' Now you are seeking to deceive me also. It is because of the low, false views which you held in a previous state of existence that you have all this time eaten excrement, made your bed upon the ground, gone naked, and pulled out your hair with a Palmyra comb. So also now you hold only low, false views." "But, great monk, what was it I did in a previous state of existence?" Then the Teacher related to him the evil deed he had committed in a previous state of existence.

As the Teacher related the story to him, he was deeply moved, a sense of modesty and fear of mortal sin sprang up within him, and he crouched upon the ground. The Teacher tossed him a bath-robe, and he put it on. Then he saluted the Teacher and sat down respectfully on one side. When the Teacher had completed his story of Jambuka's former deed, he preached the Law to him. At the conclusion of the Teacher's discourse he attained Arahatship together with the Supernatural Faculties. Then, saluting the Teacher, he arose from his seat and asked the Teacher to admit him and to profess him as a member of the Order.

Thus finally was exhausted the demerit he acquired by an evil deed committed in a previous state of existence. For this Jambuka, by reason of the four insults with which he had insulted a Great Elder who was an Arahat, was tormented in the Avīci Hell until this great earth was elevated a league and three quarters; and because the fruit of his evil deed was not yet exhausted, he lived in shame for fifty-five years. But because this evil deed, once the fruit thereof was exhausted, could not destroy the fruit of the meditations which he had performed for twenty thousand years, therefore was it that the Teacher stretched forth his right hand to him and said, "Come, monk! lead the holy life." At that moment his characteristics as a layman vanished, and he took on the form of an Elder sixty years old, furnished with the Eight Requisites. [62]

We are told that this was the day when the inhabitants of Aṅga and Magadha came to him with offerings. When, therefore, the inhabitants of both kingdoms came to him with offerings and saw the Tathāgata, they thought, "Which is the greater of the two, our noble ascetic Jambuka or the monk Gotama?" And they came to

the following conclusion, "Were the hermit Gotama the greater, this ascetic would go to the monk Gotama. But by reason of the superior greatness of the Naked Ascetic Jambuka, the monk Gotama has come to him." When the Teacher perceived the thought of the multitude, he said, "Jambuka, resolve the doubt of your supporters."

"Reverend Sir," replied Jambuka, "this is the very thing I should most like to do." And forthwith entering into the fourth trance and arising therefrom, he soared into the air to the height of a palmyra-tree. Then he cried out, "Reverend Sir, the Exalted One is my Teacher, and I am his disciple." Then he descended to the ground and saluted the Teacher. After that, again soaring into the air to the height of two palmyra-trees, then to the height of three palmyra-trees, and so on to the height of seven palmyra-trees, he proclaimed his own discipleship and descended.

When the multitude saw this, they thought, "Oh, wonderful indeed and of lofty powers are the Buddhas!" Thereupon the Teacher addressed the multitude, saying, "All this time has this ascetic lived here, placing on the tip of his tongue with the tip of a blade of kusa grass the food which you have brought to him, and saying, 'Thus I am fulfilling the duties of an ascetic.' But were he now to abstain from food through a feeling of remorse, these ascetic practices would not be worth a sixteenth part of the meritorious thought which actuates him to abstain from food." And joining the connection, he expounded the Law by pronouncing the following Stanza,

70. Though month after month with the tip of a blade of kusa grass a simpleton should eat his food,
Yet is he not worth a sixteenth part of them that have well weighed the Law.

V. 12. THE SNAKE-GHOST AND THE CROW-GHOST [1]

For an evil deed, once done. This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to a certain snake-ghost. [64]

For on a certain day, in the midst of a thousand ascetics wearing matted hair, the Venerable Elder Lakkhaṇa and the Venerable Elder Moggallāna the Great descended from Vulture Peak with the intention of making an alms-pilgrimage in Rājagaha. The Venerable Elder

[1] The Story of the Present is derived from *Saṁyutta*, xix: ii. 254 ff. Cf. stories v. 13, x. 6, xx. 6, and xxii. 2. Text: N ii. 63–68.

Moggallāna the Great, seeing a snake-ghost, smiled. Thereupon Elder Lakkhaṇa asked him the reason for his smile, saying, "Brother, why do you smile?" Said Elder Moggallāna the Great, "Brother, it is not the proper time for you to ask that question. Wait until we are in the presence of the Exalted One and then ask me." When they had completed their rounds for alms in Rājagaha and had come into the presence of the Teacher and had sat down, Elder Lakkhaṇa asked Elder Moggallāna, "Brother Moggallāna, as you were descending from Vulture Peak, you smiled; and when I asked you the reason for your smile, you said, 'Wait until we are in the presence of the Teacher and then ask me.' Now tell me the reason."

Said the Elder, "Brother, I smiled because I saw a snake-ghost. This is what he looked like: his head was like the head of a man, and the rest of his body was like that of a snake. He was what is called a snake-ghost. He was twenty-five leagues in length. Flames of fire started from his head and went as far as his tail; flames of fire started from his tail and went as far as his head. Flames of fire starting from his head played on both sides of his body; flames of fire starting from his sides descended on his body. There are two ghosts, they say, whose length is twenty-five leagues, the length of the rest being three-quarters of a league. But the length of this snake-ghost and of this crow-ghost was twenty-five leagues." So much for the snake-ghost.

On another occasion Moggallāna saw a crow-ghost enduring torment on the summit of Vulture Peak. And he asked the ghost about his former deed, pronouncing the following Stanza, [65]

> Your tongue is five leagues long, your head is nine leagues long,
> Your body rises twenty-five leagues above the earth;
> What was the deed you did to meet with such suffering as this?

Said the ghost, answering his question,

> Reverend Moggallāna, I carried away to my heart's content, food
> Brought to a company of monks of the mighty sage Kassapa.

12 a. Story of the Past: The crow-ghost

Reverend Sir, in the dispensation of the Buddha Kassapa, a company of monks entered a village for alms. When the villagers saw the Elders, they received them cordially, provided seats for them in a rest-house, furnished them with rice-porridge, gave them hard food, and bathed their feet and anointed them with oil. And while waiting for the time to come to give alms, they sat and listened to the Law.

At the conclusion of the recitation of the Law they took the Elders' bowls, filled them in their several houses with food flavored with various choice flavors, and returned with them.

At that time I was a crow, perched on the ridge-pole of the rest-house. When I saw what was happening, I filled my mouth thrice out of the bowl taken by one of those villagers, taking three mouthfuls of food. Now that food did not belong to the company of monks, nor was it given and handed over to the company of monks. It was simply and solely the remains of food taken by the monks which the villagers would have carried to their own houses and eaten, and was brought forth merely on the occasion of the visit of the monks. Well, I took three mouthfuls; that was the extent of my misdeed in a former state of existence. As the result of that misdeed, when I died, [66] I suffered torment in the Avīci Hell; and thereafter, because the fruit of my evil deed was not yet exhausted, I was reborn on Vulture Peak as a crow-ghost. Now as the fruit of my evil deed, I endure this suffering. **End of Story of the crow-ghost.**

At this point, then, the Elder said, "I smiled because I saw a snake-ghost." Straightway the Teacher arose and witnessed to the truth of Moggallāna's statement, saying, "Monks, what Moggallāna says is the exact truth. I myself saw this very ghost on the day I attained Enlightenment. But out of compassion for others, I did not say, 'As for those who will not believe my words, may it be to their disadvantage.'" (According to the Lakkhaṇa Saṁyutta, when Moggallāna the Great saw the ghost, the Teacher became his witness and told twenty stories.) When the monks heard what he said, they inquired about his deed in a former state of existence. Thereupon the Teacher related the following

12 b. Story of the Past: The snake-ghost

The story goes that in times long past men erected a bower of leaves and grass on the bank of the river near Benāres for a Private Buddha. During his residence there the Private Buddha regularly went to the city for alms, and the residents of the city, in the evening and in the morning, took perfumes and garlands in their hands and went and ministered to the Private Buddha. Now a certain resident of Benāres was plowing a field near the wayside, and as the multitude passed by in the evening and in the morning to do service to the Private Buddha, they trampled his field. The farmer tried to prevent them

from so doing, saying to them, "Do not trample my field," but in spite of his best efforts, was unable to do so. Finally the following thought occurred to him, "If the bower of the Private Buddha were not in this place, they would not trample my field." Accordingly, when the Private Buddha had entered the city for alms, the farmer broke all of his vessels for eating and drinking and set fire to his bower of leaves and grass. [67]

When the Private Buddha saw his bower burned down, he wandered forth at his own good pleasure. When the multitude drew near with perfumes and garlands and saw the bower of leaves and grass burned down, they said, "Where can our noble teacher have gone?" Now the farmer also had gone with the multitude, and standing among them, said, "It was I who burned down his bower of leaves and grass." Then the multitude cried out, "Seize him; seize him. All because of this wicked man, we have lost the privilege of seeing the Private Buddha." And they beat him with sticks and stones and deprived him of life. He was reborn in the Avīci Hell. After suffering torment in this Hell until the great earth was elevated a league, he came out thence; and because the fruit of his evil deed was not yet exhausted, he was reborn on Vulture Peak as a snake-ghost. **End of Story of the snake-ghost.**

When the Teacher had related his misdeed in a former state of existence, he said, "Monks, as for an evil deed, it is like milk. Even as milk does not turn as soon as it is drawn, even so an evil deed does not at once ripen. But when it has once ripened, that moment it brings with it suffering such as this." And joining the connection and preaching the Law, he pronounced the following Stanza,

71. For an evil deed, when done, does not bear evil fruit at once, just as new-milked milk does not turn at once.
It follows the doer, the simpleton, to consume him, like fire covered with ashes.

V. 13. THE SLEDGE-HAMMER GHOST [1]

When to his disadvantage. This religious instruction was given by the Teacher while in residence at Veḷuvana about a sledge-hammer ghost.

[1] The Story of the Present is from *Saṁyutta*, xix: ii. 254 ff. Cf. stories v. 12, x. 6, xx. 6, and xxii. 2. The Story of the Past follows closely the Story of the Past in *Jātaka* 107: i. 418–420. The *Jātaka*, however, says nothing about the cripple's killing a Private Buddha. From the *Dhammapada Commentary* story is evidently derived *Peta-Vatthu Commentary*, iv. 16: 282–286. Text: N ii. 68–73.

For under the same circumstances as in the preceding story Elder Moggallāna the Great, while descending from Vulture Peak with Elder Lakkhaṇa, smiled on reaching a certain spot. When Elder Lakkhaṇa asked him why he smiled, [69] he said, "Wait until we are in the presence of the Exalted One and then ask me." When Moggallāna the Great had completed his alms-pilgrimage, he approached the Teacher, saluted him, and sat down respectfully on one side. Thereupon his companion asked him the same question again. Moggallāna replied as follows, "Brother, I saw a ghost three-quarters of a league in height. Sixty thousand sledge-hammers, blazing and burning, rose and fell uninterruptedly on top of his head. Again and again they broke his skull, and again and again his skull sprang up again. When I saw him I smiled, for I thought to myself, 'In my present state of existence I never before saw such a being.'" In the Petavatthu occurs the following Stanza, together with many others, relating to this very ghost:

> Full sixty thousand sledge-hammers on all sides
> Fall on your head and break your skull.

The Teacher listened to the Elder's story and said, "Monks, I also saw that very creature as I sat on the Throne of Enlightenment. But out of compassion for others, I did not say, 'As for those who will not believe my words, may it be to their disadvantage.' Now, however, I will make Moggallāna my witness and tell what I saw." When the monks heard this, they asked about the ghost's misdeed in a previous state of existence. Thereupon the Teacher related the following

13 a. Story of the Past: The stone-thrower and his pupil

Once upon a time, the story goes, there lived in Benāres a cripple who was an adept at the art of slinging stones. He used to sit at the city-gate under a certain banyan-tree, sling stones, and cut the leaves of the tree. The boys of the city would say to him, "Make an elephant for us, make a horse for us;" [70] and he would make every animal they asked him to. As a reward he received from them food both hard and soft. One day, as the king was on his way to the pleasure-garden, he came to this place. The boys left the cripple within the shoots of the banyan-tree and ran away. Now it was noon when the king stopped and went in among the roots of the tree, and his body was overspread with the chequered shade.

"What does this mean?" said he, looking up. Seeing leaves cut in the forms of elephants and horses, he asked, "Whose work is this?" On being informed that it was the work of the cripple, he sent for him and said to him, "I have a house-priest who is excessively talkative. However little be said to him, he talks much and wearies me. Could you throw a pint-pot of goat's dung into his mouth?" "I could, your majesty. Have goat's dung brought, seat yourself behind a curtain with the house-priest, and I shall know just how to go to work." The king did as the cripple suggested.

The cripple made a hole in the curtain with the tip of a knife. While the house-priest talked with the king, whenever he opened his mouth, the cripple threw in a pellet of goat's dung, and the house-priest swallowed every pellet thrown into his mouth. When the goat's dung was exhausted, the cripple shook the curtain. The king, understanding by this sign that the goat's dung was exhausted, said, "Teacher, while I am engaged in conversation with you, it is impossible for me to finish what I am saying. You talk so much that even in the act of swallowing a pint-pot of goat's dung you cannot keep silent." [71] The Brahman immediately became silent. From that time on, he dared not open his mouth and talk with the king. The king remembered the skillful work of the cripple, caused him to be summoned, and said to him, "Through you I have gained happiness." In token of his satisfaction, he gave him the Eightfold Gifts, and four fine large villages, north, east, south, and west of the city. Knowing this, a minister of the king who was his counselor in things temporal and spiritual pronounced the following Stanza,

> Capital skill indeed! but, good or bad,
> See, by a cripple's throw, were won villages in the four quarters!

Now the minister at that time was this very Exalted One.

Now a certain man, observing the worldly prosperity won by the cripple, thought to himself, "This man, born a cripple, has won great prosperity through this art of his. I also ought to learn this art." So he approached the cripple, bowed to him, and said to him, "Teacher, impart to me this art." "Good friend, I cannot do so." Although his request had been refused, he thought to himself, "Let be, I will win his favor." Accordingly he bathed and rubbed the cripple's hands and feet for a long time, and having thus won his favor, repeated his request. The cripple thought to himself, "This man has been exceed-

ingly kind to me." And unable to refuse his request, he taught him the art. Having so done, he said to him, "Good sir, your training is now complete; what will you do now?" "I shall go out into the world and display my art." "What will you do?" "I will hit a cow or a man and kill him." "Good sir, the penalty for killing a cow is a hundred pieces of money and for killing a man a thousand. Even with son and wife, you will not be able to pay. Do not commit murder. [72] Look for something that has neither mother nor father and for hitting which there is no penalty."

"Very well," said the man. So placing stones in a fold of his garment, he walked about looking for just that sort of target. First he saw a cow. "This animal has a consort," thought he. Therefore he did not dare hit the cow. Then he saw a man. But he thought to himself, "This being has a mother and father." Therefore he did not dare hit the man. Now at that time a Private Buddha named Sunetta resided in a bower of leaves and grass near the city. When the man saw him enter the city through the gate for the purpose of receiving alms, he thought to himself, "This man has neither mother nor father. If I hit him, I shall have no penalty to pay; I will try my skill by hitting him." So aiming a stone at the right ear of the Private Buddha, he let fly. The stone entered the Private Buddha's right ear and came out of his left ear. The Private Buddha suffered intense pain, was unable to continue his alms-pilgrimage, and returning to his bower of leaves through the air, passed into Nibbāna.

When the Private Buddha failed to come, the people thought, "Something must have gone wrong with him." Accordingly they went to his hermitage, and when they saw that he had passed into Nibbāna, they wept and lamented. The man who hit the Private Buddha saw the multitude flock to his hermitage and went thither also. Recognizing the Private Buddha, he said, "It was he who met me face to face at the gate as he entered the city, and I hit him in trying my skill." The multitude said, "This wicked fellow says that he hit the Private Buddha. Catch him! catch him!" And straightway they beat him and then and there deprived him of life. He was reborn in the Avīci Hell. Until this great earth was elevated a league, during all that time he suffered torment. Thereafter, because the fruit of his evil deed was not yet exhausted, he was reborn on the summit of Vulture Peak as a sledge-hammer ghost.

The Teacher, after relating the story of his deed in a previous state of existence, said, [73] "Monks, if a simpleton acquires art or power,

it results to his disadvantage; for a simpleton who acquires art or power turns it to his own hurt." And joining the connection and preaching the Law, he pronounced the following Stanza,

72. When to his disadvantage a simpleton acquires knowledge,
It injures the fortune of the simpleton and crushes his head.

V. 14. CITTA AND SUDHAMMA [1]

The simpleton will seek for false reputation. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the Elder Sudhamma. The story begins at Macchikāsaṇḍa and ends at Sāvatthi. [74]

For a householder named Citta, residing in the city of Macchikāsaṇḍa, observed the Elder Mahānāma, one of the Band of Five, making his round for alms; and pleased with his deportment, took his bowl, invited him into his house, provided him with food, and at the conclusion of the meal listened to the Law and obtained the Fruit of Conversion. Now Citta, possessed of immovable faith, desiring to make his own pleasure-garden Ambāṭaka Grove a place of residence for the Order, poured water into the right hand of the Elder and made the grove over to the Order. The moment he uttered the words, "The Religion of the Buddha is firmly established," the great earth shook to its ocean boundary. The great treasurer caused a splendid monastery to be erected in the grove, and thereafter the door stood open to monks who came from all four quarters. At Macchikāsaṇḍa also resided the Elder Sudhamma.

Some time afterwards, the two Chief Disciples, hearing the rumor of Citta's good qualities, decided to pay their respects to him and therefore went to Macchikāsaṇḍa. Citta the householder, hearing that they were coming, proceeded forth half a league to meet them, escorted them to the monastery, invited them within, performed the usual duties for visitors, and then made the following request of the Captain of the Faith, "Reverend Sir, we desire to listen to a short discourse on the Law." The Elder replied, "Lay disciple, we are weary with the journey; nevertheless listen for a short while." Citta, merely by listening to the Elder's discourse on the Law, obtained the

[1] This story is derived from the *Vinaya, Culla Vagga*, i. 18: ii. 15^{29}–18^{30}. Cf. *Aṅguttara Commentary* (citations at HOS. 28, p. 50). Text: N ii. 74–83.

Fruit of the Second Path. Then he bowed to the two Chief Disciples and invited them to be his guests, saying, "Reverend Sirs, pray take a meal in my house to-morrow with your thousand monks." [75] Then he turned to the resident monk, the Elder Sudhamma, and invited him, saying to him, "Reverend Sir, you also come to-morrow with the Elders." Angry at the thought, "He invited me last," Sudhamma refused the invitation; and although Citta repeated the invitation again and again, he still refused. The lay disciple said, "Pray be present, Reverend Sir," and went out. On the following day he prepared splendid offerings in his own residence. Very early in the morning the Elder Sudhamma thought to himself, "What manner of food has the householder prepared for the Chief Disciples? I will go see." So very early in the morning he took bowl and robe and went to his house.

"Pray sit down, Reverend Sir," said the householder. "I will not sit down," replied Sudhamma; "I am about to set out on my round for alms." The Elder surveyed the offerings prepared for the Chief Disciples, and seeking to annoy the householder about the varieties of food provided, said, "Householder, your food is most excellent, but there is one thing you have omitted." "What is that, Reverend Sir?" "Sesame-cake, householder." Thereupon the householder rebuked him, comparing him to a crow. Angered at this, the Elder said, "This is your residence, householder; I will depart." Three times the householder strove to prevail upon the Elder to remain, but each time the latter refused. Finally he left the house, went to the Teacher, and related the words that had passed between Citta and himself. Said the Teacher, "You, an inferior, have insulted a faithful, believing disciple." Having thus put the blame solely on the Elder, the Teacher sent him back to beg pardon of the disciple, saying, "Go beg pardon of Citta the householder." The Elder went to Citta and said, "Householder, it was all my fault; pardon me." [76] But the householder refused to pardon him and said, "I will not pardon you."

Provoked at his failure to obtain pardon, he returned to the Teacher. The Teacher, although he knew that the householder would pardon Sudhamma, thought, "This Elder is stubborn in his pride; now let him go thirty leagues and come back." And so, without telling him how he might gain pardon, he just dismissed him. The Elder returned with pride humbled. The Teacher then gave the Elder a companion and said to the Elder, "Go with this companion

and ask pardon of the householder." Said the Teacher, "A religious ought not to give way to pride or ill-will, thinking, 'This dwelling is mine, this residence is mine, this male lay disciple is mine, this female lay disciple is mine.' For if he so do, ill-will and pride and the other Depravities increase." And joining the connection and preaching the Law, he pronounced the following Stanzas,

73. The simpleton will seek for false reputation, for precedence among the monks,
For authority in the monasteries, for honors among other folk.

74. "Let layman and monk both think that it was I, and I alone, who did this;
Let them be subject to my will, both in everything that ought to be done, and in everything that ought not to be done!"
Thus resolves the simpleton; so do his desire and pride increase. [78]

After listening to this admonition Elder Sudhamma bowed to the Teacher, rose from his seat, walked sunwise about the Teacher, and then, accompanied by his companion-monk, went within sight of the lay disciple, atoned for his fault, and begged the disciple's pardon. The lay disciple both pardoned him and in turn asked his pardon, saying, "I pardon you, Reverend Sir; if I am to blame, pray pardon me also." The Elder abode steadfast in the admonition given by the Teacher, and in but a few days attained Arahatship together with the Supernatural Faculties. [79]

The lay disciple thought to himself, "Even without seeing the Teacher I have attained the Fruit of Conversion; even without seeing him I have attained the Fruit of the Second Path. I ought to see the Teacher." So he ordered yoked five hundred carts full of sesame, rice, ghee, sugar, garments, coverlets, and other offerings, and sent word to the Congregation of Monks, to the Congregation of Nuns, and to the lay disciples both male and female, "Let those who wish to see the Teacher come; they will lack nothing for offerings, whether of food or aught else." With him went forth, of monks and nuns and lay disciples both male and female, five hundred each. That neither they nor his own retinue, three thousand souls in all, might lack broth or rice or aught else on the thirty-league journey, the householder Citta made ample provision. The deities, knowing that he had set out, posted themselves at intervals of a league along the way, and served that great multitude with rice-porridge, hard food, drink, and other necessities; there was no lack of aught for any. Proceeding at the rate of a league a day, waited upon in this manner by deities, the householder Citta and his retinue reached Sāvatthi in

a month. There were five hundred carts filled as described above; and as the householder proceeded, deities and men brought presents, which he gave away.

The Teacher addressed Elder Ānanda, "Ānanda, as the shadows of evening draw on, the householder Citta will arrive with five hundred carts and will pay obeisance to me." "Reverend Sir, [80] when he pays obeisance to you, will any miracle take place?" "Yes, Ānanda, a miracle will take place." "What miracle, Reverend Sir?" "When he arrives and pays obeisance to me, a rain of celestial flowers will begin and will continue without interruption until a space eight karīsas in extent is covered with a glistening mass of flowers knee-deep." Hearing rumor of this, the residents of the city said, "So great, they say, is the merit of the householder Citta who will to-day come and pay obeisance to the Teacher. Such, they say, is the miracle that will take place. We must without fail obtain the privilege of seeing this person of great merit." So they took presents and stood on both sides of the way.

As the procession approached the monastery, five hundred monks led the way. The householder Citta said to the eminent female lay disciples, "Reverend Sisters, you follow in the rear." So saying, accompanied by five hundred male lay disciples, he went into the presence of the Teacher. (Now those that stand or sit in the presence of the Buddhas move not hither and thither, but stand on both sides immovable in the street of the Buddhas.) The householder Citta, a Noble Disciple who had attained the Three Fruits, entered the street trod by the Buddhas; whereupon every place he looked at trembled. "That must be the householder Citta," said the multitude and gazed at him. The householder Citta, penetrating the six-colored rays of light of the Buddha, approached the Teacher, and grasping the Teacher's feet by the two ankles, paid obeisance to him. At that very moment a rain of flowers fell precisely as the Teacher had predicted, and thousands of cries of applause went up.

For one month the householder Citta abode with the Teacher. While he there abode, [81] he provided seats for the Congregation of Monks presided over by the Buddha within the monastery and bestowed rich offerings upon them. He also housed and cared for within the monastery those that came with him. Not for a single day was it necessary for him to use what he had in his own carts; he performed all his duties of almsgiving solely with the presents brought by gods and men. Finally he paid obeisance to the Teacher

and said, "Reverend Sir, when I said to myself, 'I will give alms to you,' and set out on my journey, I was a month on the way. Here I have spent a month, and I find it impossible to present to you anything which I have myself brought. All this time have I presented to you alms solely of presents brought to me by gods and men. Even were I to remain here a year, I should not receive the privilege of bestowing alms of my own upon you. I desire to empty my carts and go; tell me where I can put away the offerings which I have brought."

Said the Teacher to Elder Ānanda, "Ānanda, empty some place for the lay disciple and assign it to him." The Elder did so and is said to have assigned a suitable place to Citta the householder. Then the lay disciple, accompanied by the three thousand persons who had come with him, set out with empty carts on the return journey. Gods and men arose, saying, "Noble sir, your journey is made with empty carts;" and so saying, filled the carts with the seven kinds of jewels. As Citta the householder returned, he ministered to the needs of the multitude solely with the presents brought to himself.

Elder Ānanda bowed to the Teacher and said, "Reverend Sir, when Citta the householder came hither, he occupied a month traveling, spent just a month here, and all that time gave alms solely of presents brought him by gods and men. Now, having emptied five hundred carts, he will be an entire month going; but gods and men have arisen, [82] saying, 'Noble sir, your journey is made with empty carts,' and so saying, have filled his carts with the seven kinds of jewels. On the return journey, they say, he will minister to the multitude solely with the presents which have thus been brought to him. Now, Reverend Sir, was it solely because he came to visit you, that he received all this honor? Or would he also have received it, had he gone elsewhere?" "Ānanda, he would have received it just the same, no matter whether he had come to visit me or had gone elsewhere. For this lay disciple is faithful and believing and virtuous. No matter what place such a man resorts to, there, wherever it is, he receives gain and honor." So saying, the Teacher pronounced the following Stanza in the Pakiṇṇaka Vagga,

303. If a man be faithful, endued with virtue, possessed of fame and wealth,
No matter what place he resorts to, there, wherever it may be, he is honored.

14 a. Story of the Past: Citta's deed in a former birth

When the Teacher had thus spoken, Elder Ānanda asked about Citta's deed in a former birth. In reply the Teacher said, "Ānanda, Citta the householder made his Earnest Wish at the feet of the Exalted Padumuttara, and after passing through the round of existences among gods and men for a hundred thousand cycles of time, was reborn in the dispensation of the Buddha Kassapa as a hunter. One rainy day, after he had grown to be a man, he went to hunt in the forest with spear in hand. As he looked this way and that in search of quarry, he saw a certain monk seated in a natural cave with his upper robe drawn over his head. "This must be some noble monk who is seated engaged in meditation," thought he; "I will bring him food." So he went home quickly and caused flesh brought the day before to be cooked on one brazier, and rice on another. Then, seeing some monks going their rounds for alms, he took their bowls also, seated them on seats prepared for the purpose, procured food for them, and invited them in, saying, "Help yourselves, noble sirs."

Then he ordered additional food to be brought, placed it in a basket, [83] and taking it with him, set out. On the way he plucked various kinds of flowers, placed them in a leaf-basket, and went on to the place where the Elder sat. "Reverend Sir," said he, "bestow your favor upon me." So saying, he took the Elder's bowl, filled it, and placed it in his hand. Then honoring the Elder with those flowers, he made the following Earnest Wish, "Even as this portion of choice food, together with the gift of flowers, has pleased my heart, even so, in the various places where I shall be reborn, may my heart rejoice over the thousands of presents which I shall receive, and may rain of the five kinds of flowers rain upon my head." During the term of life allotted to him he performed works of merit, and after his death he was reborn in the World of the Gods. In the place where he was reborn celestial flowers rained upon him knee-deep. In his present existence, both on the day of his birth and on the day when he came hither, a rain of flowers rained upon him and presents were offered to him and his carts were filled with the seven kinds of jewels. This was the result solely of his deed in a former birth.

V. 15. A SEVEN-YEAR-OLD NOVICE WINS ALL HEARTS[1]

For one road leads to gain. This religious instruction was given by the Teacher at Jetavana with reference to Elder Vanavāsi Tissa.

15 a. Story of the Past: The poor Brahman

The incident with which this story begins, however, occurred at Rājagaha. Here, we are told, lived the Brahman Mahāsena, a friend of the Brahman Vaṅganta, who was the father of Sāriputta. One day, as the Elder Sāriputta went his rounds for alms, he took pity on Mahāsena and went to the door of his house. Now Mahāsena, who was poor and in need, thought to himself, "My son must have come to the door of my house for alms. But I am a poor man. Doubtless he does not know this. But I have no alms at all to give him." Therefore, not daring to meet him face to face, he went and hid himself. On another day the Elder came again, and the Brahman hid himself as before. Said he to himself, "As soon as ever I get anything, I will give him something;" but it was some time before this happened.

One day, at a certain Brahman recitation, he received a bowl of rice-porridge and a small piece of cloth, which he took home with him. Remembering the Elder, he said to himself, "This alms I ought to give to the Elder." At that moment the Elder, who had been engaged in ecstatic meditation, rose from his trance, and seeing the Brahman, said to himself, "The Brahman has received alms and desires me to come to him; therefore I must go to him." So putting on his mantle and taking his bowl, he went to the door of the Brahman's house and showed himself standing there. When the Brahman saw the Elder, his heart was content. He approached him, paid obeisance to him, and gave him a friendly welcome; then, having provided him with a seat within his house, he took his own bowl of rice-porridge and placed the porridge in the Elder's bowl. [85] The Elder accepted half of the porridge and then covered his bowl.

But the Brahman said to him, "Reverend Sir, here is but a single portion of rice-porridge; grant me happiness in the next life, not in this; I desire to give you all without reserve." So saying, he poured all of the porridge into the Elder's bowl. The Elder ate the porridge then and there. When he had finished his meal, the Brahman gave him the cloth, bowing and saying, "Reverend Sir, may I also obtain

[1] Parallel: Rogers's *Buddhaghosha's Parables*, vii, pp. 72–77. Text: N ii. 84–103.

the same Truth you have seen." "So be it, Brahman," replied the Elder, returning thanks to him. Then, rising from his seat, he set out on his journey and in due course arrived at Jetavana. There is a saying, "Alms given in time of poverty rejoice the heart above measure;" and so it was with the Brahman. After he had made this offering his mind was at peace and his heart was filled with joy. And he conceived warm affection for the Elder.

15 b. Story of the Present: The novice Tissa

When he died, he was conceived, solely because of his affection for the Elder, in the womb of the wife of a supporter of the Elder living at Sāvatthi. As soon as the mother knew that a child was conceived in her womb she told her husband, and he saw to it that she received the treatment necessary for the protection of the embryo. Avoiding foods that were excessively hot or cold or sour, enfolding the child in her womb happily, the longing of pregnancy arose within her. "Oh," she said, "that I might invite the five hundred monks led by the Elder Sāriputta to my house, provide seats for them, and offer them porridge of milk and rice unceasingly! Oh, that I myself might put on yellow robes, take my golden vessel, sit in the outer circle of the seats, and partake of the porridge left uneaten by so many monks!" (We are told that this longing of hers to put on yellow robes was a sign that her unborn child should one day become a monk under the dispensation of the Buddha.) [86]

"This is a pious longing which our daughter has expressed," said her kinsfolk, and offered porridge of milk and rice unceasingly to the five hundred monks led by the Elder Sāriputta. She herself put on yellow robes, both under and upper garments, took her golden vessel, sat down in the outer circle of the seats, and partook of the porridge left by the monks; whereupon her longing subsided. On the expiration of ten lunar months she gave birth to a son. From time to time, both before her delivery and thereafter, she gave festivals at which she provided the five hundred monks led by Sāriputta with rich porridge of honey, milk, and rice. (This, it is said, was because the boy in his former existence as a Brahman gave rice-porridge.)

Now at the festival held on the day of the child's birth, they bathed the child very early in the morning, dressed him in beautiful garments, and laid him on a bed of royal splendor in a blanket worth a hundred thousand pieces of money. Even as he lay there, he looked at the

Elder and said, "This is my former teacher, through whom I have attained this splendor. I ought to make an offering to him." So when they carried him that he might receive the moral precepts, he wrapped that blanket about his little finger and lifted it up with him.

His kinsfolk cried out, "His finger has caught in the blanket," and sought to disengage it; whereupon he burst into tears. Then said they, "Leave the child alone; do not make him cry," and carried him along, blanket and all. When it was time for him to make his bow to the Elder, he removed his finger from the blanket and cast the blanket at the Elder's feet. His kinsfolk, instead of saying, "The young boy did this without knowing what he was doing," said to the Elder, "Reverend Sir, pray accept the offering the boy has presented to you; confer the moral precepts on your servant who has honored you with a blanket worth a hundred thousand pieces of money." [87]

"What is the name of this boy?" "Reverend Sir, he is to be named after you." "Tissa shall be his name." Upatissa, as we know, was the name of the Elder in his younger days as a layman. His mother thought to herself, "I shall not interfere with the desire of my son." Accordingly she presented the five hundred monks led by Sāriputta with rich porridge made of honey, milk, and rice, both at the festival of the naming of the child, and at the succeeding festivals of the partaking of food, the piercing of the ears, the reception of the cloth, and the conferring of tonsure.

As the boy grew up and reached the age of seven years, he said to his mother, "Mother, I desire to become a monk under the Elder." "Very well, my dear son; long ago I decided not to interfere with the inclination of my son; become a monk, my son." So she invited the Elder to the house. When he arrived, she presented him with alms and said, "Reverend Sir, your servant says that he wishes to become a monk. I will come to the monastery this evening and bring him with me." Having dismissed the Elder, she waited until evening, and then, taking her son with her and bearing rich gifts and offerings, she went to the monastery and committed him into the Elder's hands.

The Elder talked with him as follows, "Tissa, the life of a monk is a hard life; when he would like what is warm he gets what is cold, and when he would like what is cold he gets what is warm; those who become monks live a wearisome life, and you are delicate." "Reverend Sir, I shall be able to do all that you enjoin upon me." "Very well," said the Elder. So he taught him the Formula of Meditation

on the first five of the constituent parts of the body, by way of fixing in his mind the thought of the impurity of the body, [88] and then made him a monk.

(The entire Formula involves the recitation of all of the thirty-two constituent parts of the body, but those who are unable to recite all may recite the first five. The Formula in full is that invariably employed by all the Buddhas, but there is no limit to the number of monks and nuns and lay disciples both male and female who have attained Arahatship by meditating upon the hair and other parts singly. Inexperienced monks frequently make it impossible for their candidates to attain Arahatship. For this reason the Elder taught the boy only a part of the Formula before receiving him into the Order, and then established him in the ten moral precepts.)

In honor of their son's admission to the Order his mother and father remained at the monastery for seven days and presented the assembly presided over by the Buddha with naught but rich porridge made of honey, milk, and rice. The monks murmured thereat, saying, "We cannot always eat rich porridge made of honey, milk, and rice." On the evening of the seventh day the boy's mother and father went home, and on the eighth day the novice accompanied the monks to the city for alms.

The residents of Sāvatthi said to each other, "They say that the novice will come to the city to-day for alms; we will therefore do him honor." So with five hundred cloths they made cushions for alms-bowls, and taking five hundred bowls with portions of alms, they met the novice on the road and presented them to him. On the following day they went to the monastery park and repeated the offering. Thus in two days the novice received a thousand bowls of alms and a thousand cloths, all of which he presented to the assembly of monks. (This was the result of his presentation of the small piece of cloth to the Elder in his former existence as a Brahman.) So the monks gave him the name Tissa the Almsgiver, Piṇḍapātadāyaka Tissa. [89]

Again one day when it was cold, the novice, as he went the rounds of the monastery, noticed monks warming themselves here and there, both in rooms where fire was kept and in other places. Said he, "Reverend Sirs, why do you sit warming yourselves?" "Novice, we are cold." "Reverend Sirs, when it is cold, one should wrap himself in a blanket; that will keep off the cold." "Novice, you have acquired great merit and may be able to get a blanket, but where can we get any?" "Well then, Reverend Sirs," said the novice, "let those who

need blankets come with me," and caused proclamation to be made to that effect throughout the monastery. Said the monks, "Let us go with the novice and procure blankets." So all because of a novice seven years old, monks to the number of a thousand went forth. Not for a moment did he think, "Where can I get blankets for so many monks?" but just took them with him and started out for the city. (Such is the wonder-working power of alms generously bestowed.)

Going from house to house without the city, he received five hundred blankets. And when he entered the city, men brought him blankets from all quarters. Now as a certain shop-keeper sat in his shop with five hundred blankets spread out before him, a certain man passed by the door and seeing him, said to him, "Sir, there is a certain novice coming this way collecting blankets; you had better hide yours." "Is he taking them as gifts or otherwise?" "He receives them as gifts." "That being the case, if I wish to, I will give him blankets; if not, I will not. Go on your way," and with these words he dismissed him. (Thus do doting niggards begrudge people the gifts that others give them, even as did Kāḷa on beholding the incomparable gift of the king of Kosala;[1] and therefore are they reborn in Hell.)

The shop-keeper thought to himself, "This man who came along, in accordance with his nature, said to me, 'You had better hide your blankets,' and I replied to him, [90] 'In case the novice is receiving them as gifts, I will give him what is my own, if I wish; if not, I will not.' Now a man feels ashamed not to give what is in plain sight, but cannot be blamed for hiding what is his own. And since among these five hundred blankets there are two each of which is worth a hundred thousand pieces of money, it will be entirely proper for me to hide them." So he folded the two blankets border to border and hid them by inserting them in the pile.

Just then the novice, accompanied by the thousand monks, came to that very place. When the shop-keeper saw the novice, he was filled with love for the boy; in fact his whole body was suffused with love. He thought to himself, "On seeing a boy like this, I should be willing to give my heart's flesh, let alone blankets!" Straightway he removed those two blankets from the pile, placed them at the novice's feet, paid obeisance to him, and said, "Reverend Sir, may I have a share in the Truth you have seen." "So be it," said the novice,

[1] See Book xiii, story 10; Text, iii. 186.

returning thanks to him. So the novice, who had received five hundred blankets without the city, received another five hundred within the city. Thus on one day alone he received a total of one thousand blankets, all of which he gave to the congregation of monks. Therefore the monks gave him the name Tissa the Blanket-Giver, Kambala-dāyaka Tissa.

(Thus his gift of a blanket to the Elder on the day he was given his name when he was seven years old resulted in his receiving one thousand blankets. In no dispensation other than that of the Buddha is the gift of a little productive of so much fruit, and a large gift productive of more abundant fruit. Therefore said the Exalted One,[1] "Monks, this congregation of monks is of such sort that a little gift bestowed thereon produces much fruit, and a large gift yet more abundant fruit." [91] Thus, as the result of giving a single blanket, the novice, although he was only seven years old, received one thousand blankets.)

While the novice was in residence at Jetavana, his boy-relatives came to see him frequently and talked and conversed with him. He thought to himself, "So long as I reside here, my boy-relatives will come to see me and will talk with me, and it will not be possible for me, whether they talk or not, to work out my own salvation; suppose I were to obtain a Formula of Meditation from the Teacher and go into the forest?" Accordingly he approached the Teacher, paid obeisance to him, and obtained a Formula of Meditation leading to Arahatship. Then, paying obeisance to his preceptor, he took bowl and robe and departed from the monastery. "If I take up my residence in the neighborhood," thought he, "my kinsmen will send for me." Therefore he went a distance of twenty leagues.

As he proceeded on his way he saw an old man at the gate of a certain village. The novice asked the old man, "Lay disciple, is there a forest hermitage in this neighborhood wherein monks may reside?" "Yes, Reverend Sir, there is." "Well then, show me how to get there." As soon as the old lay disciple saw the boy he took a liking to him. So instead of merely pointing out the way he remained standing where he was and said to him, "Come, Reverend Sir, [92] I will show you the way." So saying, the old man took him with him and started off. As the novice went with him he noticed along the way five or six places abounding in various kinds of flowers and fruits.

[1] *Majjhima*, iii. 80[11-14].

The novice asked him the names of these places, and the lay disciple told him the name of each one.

On reaching the forest hermitage the lay disciple said to him, "Here, Reverend Sir, is a pleasant place; take up your residence here." Continuing, he asked the novice his name and then said to him, "Reverend Sir, be sure to come to our village for alms to-morrow." Then turning back, he returned to his own village and proclaimed to the inhabitants, "Elder Tissa the Forest-dweller, Vanavāsika Tissa, has taken up his residence in the monastery; prepare broth, rice, and so forth for him." So the novice, who at first bore the name Tissa, and after that the three names Piṇḍapātadāyaka Tissa, Kambaladāyaka Tissa, and Vanavāsī Tissa, received within seven years four names in all.

Very early on the morning of the following day the novice entered that village for alms. When the people brought him alms and paid obeisance, he said, "May you be happy; may you obtain release from suffering." One man even, on presenting alms to him, was unable to bring himself to return home. All, without exception, must needs stand and gaze at him. Thus he easily obtained sufficient food to support him. All the inhabitants of the village prostrated themselves on their breasts before his feet and said to him, "Reverend Sir, if you will reside here during these three months, we will receive the Three Refuges, abide steadfast in the five moral precepts, [93] and perform the eight fast-day duties. Promise us to reside here."

Perceiving that assistance was to be had there, he gave them his promise and regularly went there only for alms. Whenever the villagers paid obeisance to him, he recited the couplet, "I wish you happiness and release from suffering," and then went his way. After spending the first and the second month there, in the course of the third month he attained Arahatship, together with the Supernatural Faculties.

Now his preceptor Sāriputta, having kept residence during the rainy season and celebrated the terminal festival, approached the Teacher and having paid obeisance to him, said, "Reverend Sir, I am going to visit the novice Tissa." "Go, Sāriputta," said he. As Sāriputta set out with his own retinue of five hundred monks he said to Moggallāna, "Brother Moggallāna, I am going to see the novice Tissa." Said the Elder Moggallāna, "I will go too, brother," and set out with his retinue of five hundred monks. Likewise all the Chief Disciples, the Elder Mahā Kassapa, the Elder Anuruddha, the

Elder Upāli, the Elder Puṇṇa, and the rest, set out each with his retinue of five hundred monks, the total retinue of all the Chief Disciples amounting to forty thousand monks.

When they had gone a distance of twenty leagues, they came to the village which was the novice's resort for alms. The novice's regular personal attendant saw them, [94] came to meet them at the village gate, and paid obeisance to them. The Elder Sāriputta asked him, "Lay disciple, is there a forest hermitage in this neighborhood?" "Yes, Reverend Sir, there is." "Is there a monk residing there?" "There is, Reverend Sir." "Has he monks with him, or has he none?" "He has, Reverend Sir." "What is his name?" "The Elder Vanavāsī, Reverend Sir." "Very well, show us the way there." "Who are you, Reverend Sir?" "I have come to see my novice."

The lay disciple looked at them and recognized in them quite all the Chief Disciples, beginning with the Captain of the Faith. His whole body suffused with joy, he said, "Wait a moment, Reverend Sirs." So saying, he quickly entered the village and proclaimed, "Here are the eighty noble Chief Disciples beginning with the Elder Sāriputta. They have come here, each with his own retinue of five hundred monks, to see the novice. Take beds, chairs, coverlets, lamps, and oil, and go out quickly." The inhabitants straightway took beds and so forth as they were bidden, and falling in behind the Elders, entered the monastery with them. The novice recognized the congregation of monks, took the bowls and robes of a few of the Chief Elders and performed the customary duties for them.

Even as he was arranging places for the Elders to reside and putting away their bowls and robes, the darkness of night came on. The Elder Sāriputta said to the lay disciples, "Retire, lay disciples, the darkness of night is come upon you." They replied, "Reverend Sir, we expected to hear the Law to-day; we will not retire; we will hear the Law; we have not hitherto heard the Law." "Well then, lay disciple, light the lamp and announce that it is time to hear the Law." When he had done so the Elder said to him, "Tissa, your supporters say that they wish to hear the Law; [95] preach the Law to them." The lay disciples arose with one accord and said, "Reverend Sir, our revered novice knows no discourse on the Law except these two sentences, 'May you be happy; may you obtain release from suffering.' Let some one else preach the Law to us." Then his preceptor said to him, "Novice, but how may one be happy? How may one obtain release from suffering? Tell us the meaning of these two sentences."

"Very well, Reverend Sir," said he. So taking a variegated fan and mounting the Seat of the Law, he preached the Law to the pinnacle of Arahatship, even as a thunderstorm rains incessantly upon the four great continents, drawing the meaning and the matter from the five Nikāyas, and analyzing the attributes of being as set forth by the Buddha; namely, the Aggregates of Being, the Elements of Being, and the Organs and Objects of Sense. "Reverend Sirs," said he, "thus does one who has become an Arahat obtain happiness, thus does one who has become an Arahat obtain release from suffering; other folk obtain not release from the suffering connected with birth and the rest, and from the pains of Hell and the rest." "Well done, novice! you have interpreted the sacred texts well; now intone them." Then the novice also intoned them.

At sunrise the supporters of the novice were divided into two parties. Some were offended and said, "Indeed we have never seen anyone so crude. How is it that, able as he is to preach such a sermon on the Law, and having remained for so long a time as he has with his mother and father, he failed to recite a single Sentence of the Law to those present?" But others were pleased and said, "It is fortunate for us who know not even the difference between good and evil that we have ministered to one so saintly, [96] and that we have just now been able to hear the Law from him."

He that is Supremely Enlightened surveyed the world early in the morning of that day. Observing that the supporters of the Elder Vanavāsī Tissa had entered the Net of his Knowledge, he considered within himself what would be the result. And he came to the following conclusion, "Some of the supporters of the Elder Vanavāsī Tissa are offended, while others are pleased. Those who are offended at a novice like my son will go to Hell. I must go to him, for if I go, all will be reconciled with my son and will obtain release from suffering."

The villagers, having invited the congregation of monks, went to the village, erected a pavilion, prepared broth, rice, and so forth, provided seats and sat down waiting for the congregation of monks to come. The monks, having attended to their bodily needs, entered the village at the customary time for going the rounds, and asked the novice, "Tissa, will you go with us, or will you wait until later?" "When it is time for me to go, I will go; you go on ahead, Reverend Sirs." The monks took bowl and robe and went on. The Teacher put on his robe at Jetavana, took his bowl, went in the twinkling of an eye, and showed himself in front of the company of monks. There

was one universal shout, "He that is Supremely Enlightened is come." The whole village was agitated. With jubilant hearts men [97] provided seats for the congregation of monks with the Buddha at their head and presented them with broth and hard food.

Even before the meal was over, the novice entered the village. Thereupon the villagers brought food and presented it to him with due reverence. Taking as much as he required, he went to the Teacher and held out the bowl. "Bring it to me, Tissa," said the Teacher. Extending his hand, he took the bowl and showed it to the Elder, saying, "See, Sāriputta, here is the bowl of your novice." The Elder took the bowl from the Teacher's hands and returned it to the novice, saying, "Go sit down where you are accustomed to sit down with your bowl and eat your meal."

The villagers, after waiting upon the congregation of monks presided over by the Buddha, requested the Teacher to return thanks. In returning thanks he spoke as follows, "It is fortunate for you, lay disciples, that on account of the novice who has come to your homes you have been privileged to see Sāriputta, Moggallāna, Kassapa, and the rest of the eighty Chief Disciples. Indeed it was solely on account of this novice that I myself came here. It is fortunate for you that you have thus been privileged, solely on account of this novice, to behold the Buddha. It is your good fortune; yes, your very good fortune!"

The villagers thought to themselves, "Indeed we *were* fortunate to be privileged to behold a novice who is able to win the favor of Buddhas and monks alike, and to give him alms." So those who had been offended at the novice were pleased, while those who were satisfied were satisfied the more. At the conclusion of the words of thanksgiving many obtained the Fruit of Conversion and the Fruits of the Second and Third Paths. Then the Teacher arose from his seat and departed. The villagers accompanied him a little way and then turned back.

As the Teacher walked side by side with the novice, [98] he asked the novice the names of various places previously pointed out to him by the lay disciple, and the novice told him their names. When they reached the place where the novice resided, the Teacher climbed to the top of a mountain. From the top of this mountain the Great Ocean is visible. The Teacher asked the novice, "Tissa, as you stand on the top of the mountain and look this way and that, what do you see?" "The Great Ocean, Reverend Sir." "What thought comes into

your mind as you look upon the Great Ocean?" "Reverend Sir, this is the thought that comes into my mind, 'At times when I have wept over my sufferings, I must have shed tears more abundant than the waters contained in the four oceans.'" "Well said, well said, Tissa! it is even so; in the times that you have suffered, you have indeed shed tears more abundant than the waters contained in the four great oceans." So saying, the Teacher pronounced the following Stanza,

> But little water do the oceans four contain,
> Compared with all the tears that man hath shed,
> By sorrow stricken and by suffering distraught;
> Wherefore, O friend, still heedless dost remain?

Again he asked him, "Tissa, where do you reside?" "In this mountain cave, Reverend Sir." "What thought comes into your mind as you reside here?" "Reverend Sir, this is the thought that comes into my mind, 'There is no limit to the number of times I have died and my body been laid upon this ground.'" "Well said, well said, Tissa! It is even so. [99] There is no spot where these living beings we know have not lain down on the earth and died." So saying, he recited the Upasāḷhaka Jātaka,[1] found in the Second Book, as follows,

> Fourteen thousand Upasāḷhakas were burned in this place.
> There is no place where men have not died.
>
> Where truth is, and righteousness, where no injury is done to living beings,
> Where self-restraint and self-command exist,
> Thither resort holy men, there death is not.

(While, as a general rule, it is true that of all beings who have died and whose bodies have been laid upon the earth, there are none who die where men have not died before, nevertheless men like the Elder Ānanda do die where men have not died before. For example, we are told that when the Elder Ānanda was a hundred and twenty years old, he surveyed his allotted term of life, and perceiving that the time of his dissolution was near at hand, made the announcement, "I shall die seven days hence." This announcement was heard by dwellers on both sides of the river Rohiṇī. Thereupon those who dwelt on the near side said, "We have been of great service to the Elder; he will die on our side." But those who dwelt on the far side said, "We have been of great service to the Elder; he will die on our side." The Elder heard their remarks and thought to himself, "Those

[1] *Jātaka* 166: ii. 54–56.

who dwell on both sides have helped me equally. I cannot say, 'These men have not helped me.' Now if I die on the near side, those who dwell on the far side will quarrel with their brethren over the question who are to have my relics. If, on the other hand, I die on the far side, those who dwell on the near side will do the same thing. Therefore, if a quarrel arises, it will arise solely because of me; and likewise if it ceases, it will cease solely because of me." [100] So he said, "Not only those who dwell on the near side are helpers of mine, but also those who dwell on the far side are helpers of mine. There are none who are not my helpers. Let those that dwell on the near side assemble on the near side, and let those that dwell on the far side assemble on the far side.")

(Seven days later, sitting cross-legged in the air over the middle of the river at the height of seven palm-trees, he preached the Law to the multitude. When he had finished his discourse, he commanded, "Let my body split in two; and let one portion fall on the near side and the other on the far side." And sitting there, he entered into ecstatic meditation on the element of fire. Thereupon flames of fire burst from his body, his body split in two, and one portion fell on the near side and the other on the far side. The populace wept and wailed. Like the sound of the earth splitting open, was the sound of their lamentation; yet more pitiful even than was the sound of lamentation at the death of the Teacher. For four months men went about wailing and lamenting, saying, "So long as he who held the Teacher's bowl and robe remained, it was as if the Teacher himself yet remained among us. But now the Teacher is dead.")

Again the Teacher asked the novice, "Tissa, when you hear the noise of panthers and other wild beasts in this forest, are you afraid or not?" "I am not afraid, Exalted One. On the contrary, when I hear the noise of these animals, a feeling of love for the forest arises within me." And he recited sixty Stanzas descriptive of the forest. Then said the Teacher to him, "Tissa!" "What is it, Reverend Sir?" "I am going. Will you go with me, or will you turn back?" "If my preceptor wishes to go and will take me with him, I will go; if he wishes to turn back, I will turn back, Reverend Sir." [101] The Teacher set out with the congregation of monks. Now it was the novice's wish to turn back. The Elder knowing this, said to him, "Tissa, turn back if you wish to do so." Accordingly the novice paid obeisance to the Teacher and the congregation of monks and turned back; the Teacher went back to Jetavana.

A discussion arose in the Hall of Truth, "Truly it is a difficult task which the novice Tissa is performing! From the day he was reborn, his kinsfolk held seven festivals and provided five hundred monks with naught but rich porridge made of honey, milk, and rice. When he became a monk, they remained at the monastery for seven days and again provided the congregation of five hundred monks presided over by the Buddha with naught but rich porridge made of honey, milk, and rice. On the eighth day after he had become a monk he entered the village and in only two days received a thousand bowls of food and a thousand cushions for alms-bowls. Again another day he received a thousand blankets. So abundant were the gain and honor he received during his residence here. But he has now renounced all of this gain and honor, entered the forest, and is living on whatever food is brought him. It is truly a difficult task the novice Tissa is performing!"

The Teacher came in and asked them, "Monks, what is it that you are sitting here now talking about?" They told him. "Yes, monks," he replied, "there is one road which leads to gain, another which leads to Nibbāna. The doors of the four states of punishment stand open to the monk, who, thinking to acquire gain, takes upon himself the forest life and the other Pure Practices and clings to that which brings him gain. But he who walks upon the road that leads to Nibbāna, rejects the gain and honor he might have, enters the forest, and by struggling and striving wins Arahatship." [102] And joining the connection, he instructed them in the Law by pronouncing the following Stanza,

75. For one road leads to gain, the other to Nibbāna.
Understanding this, the monk, the disciple of the Buddha,
Should not delight in worldly gain, but should devote himself to solitude.

BOOK VI. THE WISE MAN, PAṆḌITA VAGGA

VI. 1. A POOR MAN WINS SPIRITUAL TREASURE [1]

Should one see, as it were, a revealer of hidden treasures. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Venerable Rādha. [104]

We are told that before Rādha became a monk he was a poor Brahman living at Sāvatthi. Deciding to live with the monks, he went to the monastery and took up his residence there, performing various duties such as cutting the grass, sweeping the cells, and preparing water for bathing the face. The monks treated him kindly, but were not willing to admit him to the Order. The result of this was that he began to lose flesh.

Now one day, early in the morning, the Teacher surveyed the world and seeing the Brahman, considered within himself what would become of him. Perceiving that he would become an Arahat, he went in the evening, feigning that he was making a tour of the monastery, to the Brahman's quarters and said to him, "Brahman, what are you doing here?" "Performing the major and minor duties for the monks, Reverend Sir." [105] "Do they treat you kindly?" "Yes, Reverend Sir, I receive sufficient food, but they are not willing to admit me to the Order." Accordingly the Teacher convoked an assembly of the monks and questioned them about the matter, saying, "Monks, is there anyone who remembers any act of this Brahman?"

Said the Elder Sāriputta, "Reverend Sir, I remember something. When I was making my round in Rājagaha, he brought me a ladleful of his own food and gave it to me. I remember this good office of his." Said the Teacher, "Sāriputta, is it not proper to release from suffering one who has performed such a service?" "Very well, Reverend Sir, I will receive him into the Order." Sāriputta accordingly received him into the Order. He received a seat in the refectory in the outer circle of the seats. Even with rice-porridge and other kinds of food, he grew weary.

[1] Text: N ii. 104–108.

The Elder took him with him on his rounds and constantly admonished and instructed him, saying, "You must do this; you must not do that." The monk was amenable to discipline and respectful, and followed his preceptor's instructions so faithfully that in but a few days he attained Arahatship. The Elder went with him to the Teacher, paid obeisance to the Teacher, and sat down. The Teacher gave him a friendly welcome and said to him, "Sāriputta, is your pupil amenable to discipline?" "Yes, Reverend Sir, he is thoroughly amenable to discipline; no matter what fault I mention, he never shows resentment." [106] "Sāriputta, if you could have pupils like this monk, how many would you take?" "I would take all I could get, Reverend Sir."

Now one day the monks began a discussion in the Hall of Truth: "They say the Elder Sāriputta is grateful and thankful. When a poor Brahman gave him but a ladleful of food, he remembered his kindness and made a monk of him. Moreover the Elder Rādha, patient of admonition, received a patient teacher." The Teacher, hearing their talk, said, "Monks, this is not the first time Sāriputta has shown himself grateful and thankful. He showed the same disposition in a previous state of existence also." And to illustrate his meaning, he related the Alīnacitta Jātaka,[1] found in the Second Book, as follows:

> Because of Alīnacitta, a mighty host was defeated;
> Alīnacitta captured alive the king of Kosala, dissatisfied with his army.
>
> Even so a monk alert of will, directed aright,
> By cultivating good qualities, by the attainment of Nibbāna,
> Will in due time bring about the destruction of all Attachments.

Said the Teacher, "The Elder Sāriputta was at that time the solitary elephant which presented the pure white elephant his son to the carpenters, in recognition of the service they did him in healing his foot." Having thus related the Jātaka about the Elder Sāriputta, he said with reference to the Elder Rādha, "Monks, when a fault is pointed out to a monk, he ought to be amenable to discipline like Rādha; and when he is admonished, he should not take offense. Indeed he who gives admonition should be looked upon as one who points out where treasures are to be found." So saying, [107] he joined the connection and, instructing them in the Law, pronounced the following Stanza,

[1] *Jātaka* 156: ii. 17–23.

76. Should one see, as it were, a revealer of hidden treasures, one who points out what should be avoided,
Who administers reproof where there is occasion for reproof, a man of intelligence, one should follow so wise a man;
It will be better, not worse, for one to follow so wise a man.

VI. 2. THE INSOLENT MONKS[1]

Let a man admonish and instruct. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the Assajipunabbasuka monks. [109] But the story begins at Kiṭāgiri.

These monks, we are told, were two pupils of the Chief Disciples, but in spite of that fact were shameless and wicked. While they were in residence at Kiṭāgiri with their retinues of five hundred monks, they planted and caused to be planted flowering trees and were guilty of all manner of misconduct besides. They violated homes and procured thence the monastic requisites on which they lived. They rendered that monastery uninhabitable for the amiable monks.

Hearing of their doings, the Teacher determined to expel them from the Order. For this purpose he summoned the two Chief Disciples, together with their retinues, and said to them, "Expel those who will not obey your commands, but admonish and instruct those who will obey. He who admonishes and instructs is hated by those that lack wisdom, but is loved and cherished by the wise." And joining the connection and instructing them in the Law, he pronounced the following Stanza,

77. Let a man admonish and instruct, and forbid what is improper;
For if he do so, he will be loved by the good, but hated by the wicked. [110]

Sāriputta and Moggallāna went there and admonished and instructed those monks. Some of them received the admonitions of the Elders and corrected their behavior, others returned to the household life, while still others were expelled from the Order.

[1] Derived from the *Vinaya, Culla Vagga*, i. 13: ii. 9^{21}–13^{22}. Text: N ii. 108–110.

VI. 3. CHANNA, ELDER[1]

One should not cultivate the friendship of evildoers. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the Elder Channa.

The story goes that the Elder Channa once reviled the two Chief Disciples, saying, "Ever since I went forth with our Noble Master and made the Great Renunciation, I have looked at no one else; [111] but now these two Elders go about saying, 'I am Sāriputta, I am Moggallāna; we are the Chief Disciples.'" Learning from the monks what the Elder Channa was doing, the Teacher sent for him and admonished him. For a moment he was silent, but immediately afterwards went out and resumed his abuse of the Elders. The Teacher sent for him and admonished him the second time and again the third time, saying, "Channa, in the two Chief Disciples you have friends who are good men, the best of men; make friends of such good men and follow only such." So saying, he preached the Law by pronouncing the following Stanza,

78. One should not cultivate the friendship of evildoers; one should not cultivate fellows of the baser sort.
Cultivate the friendship of men that are good, cultivate the best of men.

But the Elder Channa, even after he had heard the Teacher's admonition, went out and reviled and abused the Elders precisely as before. The monks reported the matter to the Teacher. [112] The Teacher said, "Monks, so long as I remain alive, you will not be able to teach Channa. After my decease, however, you will succeed." When the Great Decease was at hand, the Venerable Ānanda asked the Teacher, "Reverend Sir, how shall we deal with the Elder Channa?" Then the Teacher directed Ānanda to inflict upon Channa the punishment known as "brahmadaṇḍa." After the decease of the Teacher Channa was summoned. Ānanda pronounced sentence. Hearing the sentence, Channa was overwhelmed with sorrow and sadness at the thought of having fallen after being freed three times. He cried out, "Do not ruin me, Reverend Sir," and thereafter performed his duties faithfully, in no long time becoming an Arahat endowed with the Supernatural Faculties.

[1] Derived from the *Vinaya, Culla Vagga*, xi. i. 12–16: ii. 290⁹–292²⁹. Cf. *Dīgha*, ii. 154¹⁷⁻²². See also *Thera-Gāthā Commentary*, lxix. Text: N ii. 110–112.

VI. 4. KAPPINA THE GREAT, ELDER [1]

He that drinks the Law sleeps happily. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the Elder Kappina the Great. The story from beginning to end is as follows:

4 a. Story of the Past: Weavers and householders

In times past, they say, Venerable Kappina the Great made his Earnest Wish at the feet of the Buddha Padumuttara, and after passing through successive births and rebirths was at length reborn as the senior weaver in a certain weavers' village not far from Benāres. At this time a thousand Private Buddhas, who had resided eight months in the Himālaya, were spending the four months of the rainy season in the country; and on a certain occasion they came down into the vicinity of Benāres and sent eight Private Buddhas to the king, asking to be given work in return for lodging. [113]

Now just at this time the king was occupied with preparations for the plowing festival. When he heard that Private Buddhas had arrived, he came out and inquired their errand. Then he said to them, "Reverend Sirs, I have no time to-day to attend to your needs, for on the morrow we are to celebrate the plowing festival. But if you will come back again on the third day, I will do as you ask." And without so much as inviting them to a meal, he turned and reëntered his palace. The Private Buddhas remarked, "We will go to some other village," and departed.

Just then the wife of the senior weaver, who was on her way to Benāres on some errand or other, saw the Private Buddhas, and saluting them, asked, "Reverend Sirs, how is it that you have come here at such an unsuitable time?" When she had learned all the facts, this woman, richly endowed with faith and intelligence, invited them to a meal, saying, "Reverend Sirs, take your meal with us to-morrow." "But there are a great many of us, sister." "How many are there of you, Reverend Sirs?" "A thousand." "Reverend Sirs, there are just a thousand artisans in this village; each will give food to one

[1] Parallels: *Thera-Gāthā Commentary*, ccxxxv; *Aṅguttara Commentary* on *Etadagga Vagga, Story of Mahā Kappina;* Rogers, *Buddhaghosha's Parables*, viii, pp. 78–86. Text: N ii. 112–127.

guest; pray accept food from us; I will see to it that you are provided with quarters."

The Private Buddhas accepted the invitation, and the woman entered the village and made proclamation, "I saw a thousand Private Buddhas and invited them to a meal; arrange seats for these noble persons [114] and likewise prepare broth, rice, and so forth." She then had a pavilion erected in the center of the village, caused seats to be arranged, and on the following day provided the Private Buddhas with seats and served them with choice food. At the end of the meal, accompanied by all the women in that village, she saluted the Private Buddhas and said, "Reverend Sirs, promise us to remain here during these three months."

Having obtained their promise, she returned to the village and made proclamation once more, "Men and women, let one man from each household among you go to the forest with axes and hatchets, fetch hither building materials, and erect quarters for our honored guests." The villagers obeyed her injunction and built a thousand huts of leaves and grass with night-quarters and day-quarters, each man building one hut. And when the Private Buddhas entered upon residence in their respective huts, the villagers offered to minister faithfully to their needs, and faithfully did they minister to them. At the conclusion of the rainy season the woman persuaded each villager to prepare a set of robes for the particular Private Buddha who had passed the rainy season in his hut, and saw to it that each of her guests was provided with a set of robes worth a thousand pieces of money. At the conclusion of their residence the Private Buddhas returned thanks and departed.

Having performed this work of merit, the villagers passed from that state of existence and were reborn as a troop of deities in the World of the Thirty-three. After enjoying celestial glory in that state of existence, [115] they were reborn in the dispensation of the Buddha Kassapa as householders of Benāres. The senior weaver was the son of the senior householder, and the wife of the senior weaver was the daughter of the senior householder. All of those women also, on reaching marriageable age, married their former husbands.

Now one day those householders heard the announcement that the Teacher was to preach the Law at the monastery; therefore all of them, accompanied by their wives, went to the monastery to hear the Law. Scarcely had they entered the inclosure of the monastery when it began to rain. Persons who had intimate friends or kinsmen

among the novices or monks found shelter in their cells; but the company of householders, having no friends or relatives at the monastery, were unable to gain entrance and were obliged to remain unprotected in the monastery inclosure.

The senior householder said to them, "See what a plight we are in; respectable persons ought to be ashamed to be in such a plight." "But, sir, what are we to do?" "We have fallen into this plight because we are not on terms of intimacy with the monks; let us contribute money and build a monastery." "Very well, sir." The senior householder gave a thousand pieces of money, the other householders five hundred apiece, and each of the women two hundred and fifty. Having collected the money, [116] they began the erection of what is called a Great Monastery, crowned with a thousand pinnacles, to serve as a place of residence for the Teacher; and when, by reason of the great extent of the work they had undertaken, the money proved to be insufficient, each of those who had contributed before gave half as much again. When the monastery was completed, they held a festival in honor of the opening of the monastery and for seven days gave rich gifts to the congregation of monks presided over by the Buddha, presenting each of the twenty thousand monks with a set of robes.

But the wife of the senior householder, although she had already done the same as the rest had done, determined in her wisdom to do yet more. Said she, "I will do honor to the Teacher." Accordingly she took a garment of the color of anoja flowers, worth a thousand pieces of money, and a casket of anoja flowers, and when it was time for the Teacher to return thanks, she honored him with a present of the anoja flowers; and then casting the garment at his feet, made this Earnest Wish, "Reverend Sir, in my future states of existence may my body be of the hue of the anoja flower and may my name be 'Anojā.'" "So be it," replied the Teacher, returning thanks. Having lived out their allotted term of life, all of them passed from that state of existence and were reborn in the World of the Gods.

4 b. Story of the Present: King Kappina and Queen Anojā

Passing from the World of the Gods, the senior householder was reborn in the royal household of the city Kukkuṭavatī. King Kappina the Great was his name. The rest of the company were reborn in the households of courtiers. The wife of the senior householder was reborn

in the royal household of the kingdom of Maddā in the city of Sāgala. Her body was of the hue of the anoja flower, and "Anojā" was the name they gave her. [117] When she reached marriageable age she was married to King Kappina and became known as Queen Anojā. The rest of the women were reborn in the households of courtiers, and when they reached marriageable age were married to the sons of those same courtiers.

All of them enjoyed glory like the glory of the king. Whenever the king rode in procession, mounted on his elephant and adorned with all his adornments, they also rode in procession in like state; whenever the king went about on his horse or in his chariot, they also went about in like manner. Thus it was that since as one company they had performed works of merit, as one company also they enjoyed equal glory.

Now the king had five horses, Vāla, Puppha, Vāḷavāhana, Pupphavāhana, and Supatta. One of these horses, Supatta, he alone rode; the other four he allowed riders to use for carrying messages. Early one morning after breakfast he sent out the four riders with this command, "Ride forth and scour the country for two or three leagues about and if you learn of the appearance of the Buddha or the Law or the Order, come back and bring me the good news." The riders rode forth from the four gates and scoured the country for two or three leagues about, but returned with no news.

One day the king mounted his horse and accompanied by a retinue of courtiers, proceeded to his pleasure-garden. Seeing five hundred weary-looking traders entering the city, he said, "These men are weary from a journey; perhaps we shall hear some good news from them." [118] So he summoned them and asked them, "Whence do you come?" "Your majesty, there is a city called Sāvatthi a hundred and twenty leagues from here; thence do we come." "Is there any news from your country?" "None other than this, your majesty, that the Supremely Enlightened One, the Buddha, has appeared."

Straightway the king's whole body was thrilled with the five sorts of joy; for a moment he hesitated, for he was unable to collect his thoughts; then he said, "Friends, what is it that you say?" "The Buddha has appeared, your majesty." Twice and thrice did the king hesitate and speak as before. And again a fourth time he said, "Friends, what is it that you say?" "The Buddha has appeared, your majesty." "Friends, I give you a hundred thousand pieces of money; is there any other news besides?" "Yes, your majesty, there is; the Law has appeared."

When he heard this also, the king hesitated and spoke three times as before, and when for the fourth time he heard the word "Law," he said, "Here, I give you a hundred thousand pieces of money." Then he asked them, "Friends, is there any other news besides?" "Yes, your majesty, there is; the Order has appeared." When the king heard this also, he hesitated and spoke three times as before, and when for the fourth time he heard the word "Order," he said, "Here, once more do I give you a hundred thousand pieces of money."

Having so done, he surveyed his thousand courtiers and asked them, "Friends, what is your pleasure?" "Your majesty, what is your pleasure?" "Friends, I have heard the good news, 'The Buddha has appeared, the Law has appeared, the Order has appeared;' therefore I shall not return to my palace again, but for the sake of the Teacher I shall go and become a monk under him." "Your majesty, we too will become monks with you."

The king caused a message to be written on a plate of gold and said to the merchants, [119] "Queen Anojā will give you three hundred thousand pieces of money so soon as you give her this message, 'The King's dominion is given into your hands; enjoy the glory thereof at your good pleasure.'" And he added, "Should she ask you, however, where the King is, tell her that for the sake of the Teacher he has departed to become a monk under him." The king's courtiers also sent similar messages to their wives. And as soon as the king had dismissed the traders, he departed with his retinue of a thousand courtiers.

Early in the morning of that day the Teacher surveyed the world, and seeing King Kappina the Great with his retinue, became aware of the following, "Yonder Kappina the Great has heard from the traders of the appearance of the Three Jewels, has rewarded them with three hundred thousand pieces of money for bringing him word, has renounced his kingdom, and purposes on the morrow, accompanied by his retinue of a thousand courtiers, to retire from the world for my sake and become a monk; he and his retinue will attain Arahatship together with the Supernatural Faculties; it behooves me to go to meet him." Accordingly on the following day, like a Universal Monarch going forth to meet the headman of a little village, he took bowl and robe and went forth, and having traveled two hundred leagues he sat down on the bank of the river Candabhāgā under a banyan-tree, and there he remained, diffusing rays of six colors.

As the king proceeded on his way he came to a certain river.

"What river is this?" he asked. "The river Aravacchā, your majesty." "How deep is it and how wide is it, friends?" [120] "It is one league deep and two leagues wide, your majesty." "Is there a boat here, or a raft?" "There is not, your majesty." "While we are looking for boats and rafts, birth is bringing us to old age and old age is bringing us to death. Free from doubt, I have renounced the world for the sake of the Three Jewels; by their supernatural power may this water be to me unlike water." Having thus considered the virtues of the Three Jewels, the king meditated upon the Buddha, saying, "He is the Exalted One, the Holy One, the Supremely Enlightened, Endowed with Knowledge and Righteousness." While thus engaged in meditation the king and his retinue dashed over the surface of the river on their thousand horses, the Sindh horses springing upon the surface of the river as on a flat rock, without so much as wetting the tips of their hoofs.

Having crossed the river Aravacchā, the king proceeded until he came to yet another river. "What is the name of this river?" he asked. "The river Nīlavāhanā, your majesty." "How deep is it and how wide is it?" "Half a league deep and half a league wide, your majesty." The rest exactly as before, except that when the king saw this river he said, "Well has the Law been preached by the Exalted One," and crossed by meditating on the Law. Having crossed the river Nīlavāhanā, the king proceeded until he came to yet a third river. "What is the name of this river?" he asked. "The river Candabhāgā, your majesty." "How deep is it and how wide is it?" "A league deep and a league wide, your majesty." The rest exactly as before, except that when the king saw this river he said, [121] "Devoted to righteousness is the Order of Disciples of the Exalted One," and crossed by meditating on the Order.

After crossing the third river as the king continued his journey, he saw the rays of light of six colors which issued from the body of the Teacher; the branches and forks and leaves of the banyan-tree appeared as though made of pure gold. The king thought to himself, "This radiance is not that of the moon or sun, nor yet that of any mighty Nāga or Garuḍa; it must be that, setting out as I have for the sake of the Teacher, I have been seen by the great Gotama Buddha." Accordingly he dismounted at once from his horse and inclining his body to the direction of the rays, approached the Teacher; and penetrating the circle of the Buddha's rays as one might plunge into a sea of vermilion, he paid obeisance to the Teacher and with his

retinue of a thousand courtiers seated himself respectfully on one side.

The Teacher preached the Law in orderly sequence, and at the conclusion of his discourse the king and his company of courtiers were established in the Fruit of Conversion, whereupon all of them arose with one accord and requested to be admitted to the Order. The Teacher considered within himself, "Will these noblemen receive bowls and robes created by magic?" and became aware of the following, "These noblemen gave a thousand robes to a thousand Private Buddhas, and in the dispensation of the Buddha Kassapa also gave twenty thousand robes to twenty thousand monks; it is not wonderful that they should receive bowls and robes created by magic." Therefore he extended his right hand and said, [122] "Come, monks, take up the religious life, that you may utterly extinguish suffering." Straightway they were provided with the eight monastic requisites, becoming as it were Elders a century old, and first soaring into the air, they returned to earth, paid obeisance to the Teacher, and sat down.

The traders went to the royal palace, announced that they had been sent by the king, and upon being invited to enter by the queen, entered, made obeisance, and stood respectfully on one side. The queen asked them, "Sirs, on what errand have you come?" "Your majesty, we were sent to you by the king, who gave us three hundred thousand pieces of money." "Sirs, it is a large sum of money you mention; what did you do for the king that pleased him so greatly that he gave you that amount of money?" "Nothing much, your majesty; all we did was to bring the king a certain piece of news." "Are you permitted to tell me also what it was?" "Yes, your majesty." "Well then, sirs, tell me." "Your majesty, 'The Buddha has appeared in the world.'"

When the queen heard this, she was affected precisely as the king had been; her body was suffused with joy, and three times she failed to grasp the meaning of what she heard. When she heard the word "Buddha" the fourth time, she inquired, "What did the king give you when he heard this word?" "A hundred thousand pieces of money, your majesty." "Sirs, the king did not reward you suitably when he gave you only a hundred thousand pieces of money for bringing him such a message; it is a poor present I give you in presenting you with three hundred thousand pieces of money. Did you bring the king any other message?" [123] "Such and such," said they, repeating the two other messages. As before, the queen's

body was suffused with joy at each of the messages she heard; three times she failed to grasp the meaning of what she heard, but the fourth time she heard each message she presented them with three hundred thousand pieces of money. Thus in all they received twelve hundred thousand pieces of money.

Then the queen asked them, "Sirs, where is the king?" "Your majesty, he has departed, saying, 'For the sake of the Teacher I will become a monk.'" "Did he send me any message?" "All his kingly power is given into your hands; enjoy the glory thereof at your own good pleasure." "And where are his courtiers, sirs?" "Your majesty, they also went away, saying, 'We will become monks with the king.'" Thereupon the queen summoned the wives of the courtiers and said to them, "Friends, your husbands have departed, saying, 'We will become monks with the king;' what will you do?" "But what message did they send to us, your majesty?" "They have given the glory they possess into your hands to enjoy according to your own good pleasure." "But, your majesty, what do you intend to do?"

"Friends, he who but now was king made ready for the journey, and having honored the Three Jewels with three hundred thousand pieces of money and having cast off his glory as he would eject a mass of saliva, departed to become a monk. I also have learned of the appearance of the Three Jewels and have honored the Three Jewels with hundreds of thousands more. The glory which spells suffering to the king spells suffering to me also. Who would get down on his knees and take into his mouth a mass of saliva ejected by the king? I have no need of real glory; I also will go forth for the sake of the Teacher and become a nun." "Your majesty, then we also will become nuns with you." "Well and good, friends, if you are able." "We are able, your majesty." [124]

"Well then, come," said the queen. So she caused a thousand chariots to be harnessed, mounted her chariot and departed, accompanied by her retinue. Coming to the first river on the journey, she asked the same questions the king had asked and received the same answers, whereupon she said to her companions, "Look for the way taken by the king." They replied, "Your majesty, we see no footprints of Sindh horses." Said the queen, "The king must have pronounced an Act of Truth,[1] saying, 'For the sake of the Three

[1] For a discussion of this charm, see my paper, *The Act of Truth* (Saccakiriyā); *a Hindu Spell and its Employment as a Psychic Motif in Hindu Fiction, JRAS.*, July, 1917. For other occurrences of the charm, see stories i. 3 *a*, xiii. 6 and xvii. 3 *b*.

Jewels I have renounced the world,' and so crossed. I also have renounced the world for the sake of the Three Jewels; by their supernatural power may this water be to me unlike water." And meditating thus on the power of the Three Jewels, she ordered her thousand chariots to go forward. The water was like a flat rock, insomuch that not even the outer rims of the wheels were wetted. In like manner also she crossed the remaining two rivers.

When the Teacher became aware of her approach, he rendered the monks invisible that they might not be seen sitting with him. As she drew nearer and nearer and saw the rays of light issuing from the body of the Teacher, the same thought came to her as had previously come to the king. Having approached the Teacher, she paid obeisance to him, stood respectfully on one side, and asked him, "Reverend Sir, methinks Kappina the Great has come to you and told you that he has renounced the world for your sake. Where is he? Show him to us." "Just sit down; you will presently see him even here." [125] The hearts of all those women were filled with joy at the thought that while seated even there they should see their husbands. So they sat down.

The Teacher preached the Law in orderly sequence. At the conclusion of his discourse the queen and her retinue were established in the Fruit of Conversion. The Elder Kappina the Great and his retinue, who heard the Teacher preach the Law to the women, attained Arahatship together with the Supernatural Faculties. At that moment the Teacher showed the monks to the women. We are told that the reason why the Teacher did not show the monks to the women at the very moment when they arrived, was for fear that should they see their husbands with yellow robes and shaven heads, their minds would be disturbed and they would therefore be unable to attain the Path and the Fruits. Hence it was that he waited until the women were firmly grounded in faith to show them the monks in their state as Arahats.

When the women saw the monks, they paid obeisance to them with the Five Rests, and said, "Reverend Sirs, now have you reached the goal of your religious life." Having so said, they paid obeisance to the Teacher, stood respectfully on one side, and requested to be admitted to the Order. We are told that when they made this request, some of the monks said, "The Teacher thought of the coming of Uppalavaṇṇā." But the Teacher said to those female lay disciples, "Go to Sāvatthi and enter the religious life in the Convent of Nuns."

So those female lay disciples started out on foot and journeyed from place to place, the populace everywhere offering them hospitality and bestowing honor upon them, and after a journey of a hundred and twenty leagues they reached the Convent of Nuns, were admitted to the Order, and attained Arahatship. The Teacher taking the thousand monks with him, flew through the air to Jetavana.

At Jetavana Venerable Kappina the Great went about the night-quarters and the day-quarters [126] breathing forth the solemn utterance, "Oh happiness! oh happiness!" The monks reported the matter to the Exalted One, saying, "Reverend Sir, Venerable Kappina the Great is going about saying, 'Oh happiness! oh happiness!' Presumably he is talking about the happiness of his own rule as king." The Teacher sent for him and said to him, "Kappina, is it true, as they say, that you are breathing forth utterances regarding the happiness of love and the happiness of rule?" "Reverend Sir, the Exalted One himself knows whether or not I am breathing forth utterances regarding happiness of that kind."

The Teacher said to the monks, "Monks, it is not with reference to the happiness of ruling that my son is breathing forth solemn utterances. He that drinks the Law delights in the Law. It is with reference to Nibbāna the Deathless that he is breathing forth these solemn utterances of joy." And having so spoken, the Teacher joined the connection and instructed them in the Law by pronouncing the following Stanza,

> **79.** He that drinks the Law sleeps happily, with mind serene;
> The wise man ever delights in the Law as taught by holy men.

VI. 5. PAṆḌITA THE NOVICE [1]

Ditch-diggers lead the water. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the novice Paṇḍita. [127]

5 a. Story of the Past: Sakka and the poor man

In times past, they say, Kassapa the Supremely Enlightened, accompanied by a retinue of twenty thousand monks freed from the

[1] Parallel: Rogers, *Buddhaghosha's Parables*, ix, pp. 87–97. Cf. Story x. 11. Text: N ii. 127–147.

Depravities, paid a visit to Benāres. Thereupon the residents, mindful of the fame they should acquire thereby, united in bands of eight or ten and presented the visiting monks with the customary offerings. Now it happened one day that the Teacher, in returning thanks at the end of the meal, spoke as follows:

"Lay disciples, here in this world one man says to himself, 'It is my bounden duty to give only that which is my own. Why should I urge others to give?' So he himself gives alms, but does not urge others to give. [128] That man, in his future states of existence receives the blessing of wealth, but not the blessing of a retinue. Another man urges others to give, but does not himself give. That man receives in his future states of existence the blessing of a retinue, but not the blessing of wealth. Another man neither himself gives nor urges others to give. That man in his future states of existence receives neither the blessing of wealth nor the blessing of a retinue, but lives as an eater of remnants. Yet another man not only himself gives, but also urges others to give. That man, in his future states of existence, receives both the blessing of wealth and the blessing of a retinue."

Now a certain wise man who stood near heard this and thought to himself, "I will straightway so act as to obtain both blessings for myself." Accordingly he paid obeisance to the Teacher and said, "Reverend Sir, to-morrow receive alms from me." "How many monks do you wish me to bring?" "How many monks are there in your retinue, Reverend Sir?" "Twenty thousand monks." "Reverend Sir, to-morrow bring all your monks and receive alms from me." The Teacher accepted his invitation.

The man entered the village and announced, "Men and women, I have invited the congregation of monks presided over by the Buddha to take a meal here to-morrow; each and all of you give to as many monks as you are able." Then he went about inquiring how many each could provide for. "We will supply ten," "We will supply twenty," "We will supply a hundred," "We will supply five hundred," they replied, each giving in proportion to his means. All of the pledges he wrote down in order on a leaf.

Now at that time there lived in this city a certain man who was so poor that he was known as Prince of Paupers, Mahāduggata. [129] The solicitor meeting him face to face, said also to him, "Sir Mahāduggata, I have invited the congregation of monks presided over by the Buddha for to-morrow; to-morrow the residents of the city will

give alms; how many monks will you provide for?" "Sir, what have I to do with monks? Monks need rich men to provide for them. But as for me, I possess not so much as a small measure of rice wherewith to make porridge to-morrow; what have I to do with monks?"

Now it behooves a man who urges others to give to be circumspect; therefore when the solicitor heard the poor man plead his poverty as an excuse, instead of remaining silent, he spoke to him as follows, "Sir Mahāduggata, there are many people in this city who live in luxury, eating rich food, wearing soft clothes, adorned with all manner of adornments, and sleeping on beds of royal splendor. But as for you, you work for your living and yet get scarcely enough to fill your belly. That being the case, does it not seem to you likely that the reason why you yourself get nothing is that you have never done anything for others?" "I think so, sir." "Well, why do you not do a work of merit right now? You are young, you have plenty of strength; is it not your bounden duty while you are earning a living to give alms according to your ability?" Even as the solicitor spoke, the poor man was overcome with emotion and said, "Write my name on the leaf for one monk; no matter how little I may earn, I will provide food for one monk." The solicitor said to himself, "What is the use of writing one monk on the leaf?" and omitted to write down the name. [130]

Mahāduggata went home and said to his wife, "Wife, to-morrow the residents of the village will provide food for the congregation of monks. I also was requested by the solicitor to provide food for one monk; therefore we also will provide food for one monk to-morrow." His wife, instead of saying to him, "We are poor; why did you promise to do so?" said, "Husband, what you did was quite right; we are poor now because we have never given anything; we will both work for hire and give food to one monk." So both of them went out to look for work.

A rich merchant saw Mahāduggata and said to him, "Sir Mahāduggata, do you wish to work for hire?" "Yes, your honor." "What kind of work can you do?" "Whatever you would like to have done." "Well then, we are going to entertain three hundred monks; come, split wood," and he brought an axe and a hatchet and gave them to him. Mahāduggata put on a stout girdle and exerting himself to the utmost, began to split wood, first tossing the axe aside and taking the hatchet, and then tossing the hatchet aside and taking the axe. The merchant said to him, "Sir, to-day you work with unusual energy;

what is the reason for it?" "Master, I expect to provide food for one monk." The merchant was pleased at heart and thought to himself, "It is a difficult task this man has undertaken; instead of remaining silent and refusing to give because of his poverty, he says, 'I will work for hire and provide food for one monk.'"

The merchant's wife also saw the poor man's wife and said to her, "Woman, what kind of work can you do?" [131] "Whatever you wish to have done." So she took her into the room where the mortar was kept, gave her a winnowing-fan, a pestle, and so on, and set her at work. The woman pounded the rice and sifted it with as much joy and pleasure as if she were dancing. The merchant's wife said to her, "Woman, you appear to take unusual joy and pleasure in doing your work; what is the reason for it?" "Lady, with the wages we earn at this work we expect to provide food for one monk." When the merchant's wife heard this she was pleased and said to herself, "What a difficult task it is that this woman is doing!"

When Mahāduggata had finished splitting the wood, the merchant gave him four measures of rice as pay for his work and four more as an expression of good will. The poor man went home and said to his wife, "The rice I have received for my work will serve as a supply of provisions for us. With the pay you have earned procure curds, oil, wood, relishes, and utensils." The merchant's wife gave the woman a cup of ghee, a vessel of curds, an assortment of relishes, and a measure of clean rice. The husband and wife between them therefore received five measures of rice.

Filled with joy and satisfaction at the thought that they had received food to bestow in alms, they rose very early in the morning. Mahāduggata's wife said to him, "Husband, go seek leaves for curry and fetch them home." Seeing no leaves in the shop, he went to the bank of the river. And there he went about picking up leaves, singing for joy at the thought, "To-day I shall have the privilege of giving food to the noble monks." [132]

A fisherman who had just thrown his big net into the water and was standing close by thought to himself, "That must be the voice of Mahāduggata." So he called him and asked, "You sing as though you were overjoyed at heart; what is the reason?" "I am picking up leaves, friend." "What are you going to do?" "I am going to provide food for one monk." "Happy indeed the monk who shall eat your leaves!" "What else can I do, master? I intend to provide for him with the leaves I have myself gathered." "Well then, come

here." "What do you wish me to do, master?" "Take these fish and tie them up in bundles to sell for a pāda, a half-pāda, and a penny."

Mahāduggata did as he was told, and the residents of the city bought them for the monks they had invited. He was still engaged in tying up bundles of fish when the time came for the monks to go on their rounds for alms, whereupon he said to the fisherman, "I must go now, friend; it is time for the monks to come." "Are there any bundles of fish left?" "No, friend, they are all gone." "Well then, here are four redfish which I buried in the sand for my own use. If you intend to provide food for the monks, take them with you." So saying, he gave him the redfish.

Now as the Teacher surveyed the world on the morning of that day, he observed that Mahāduggata had entered the Net of his Knowledge. And he considered within himself, "What is going to happen? Yesterday Mahāduggata and his wife worked for hire that they might provide food for one monk. Which monk will he obtain?" [133] And he came to the following conclusion, "The residents will obtain monks to entertain in their houses according to the names written on the leaf; none other monk will Mahāduggata obtain, save only me." Now the Buddhas are said to show particular tenderness to poor men. So when the Teacher, very early in the morning, had attended to his bodily needs, he said to himself, "I will bestow my favor on Mahāduggata." And he went into the Perfumed Chamber and sat down.

When Mahāduggata went into his house with the fish, the Yellow-stone Throne of Sakka showed signs of heat. Sakka looked about and said to himself, "What can be the reason for this?" And he considered within himself, "Yesterday Mahāduggata and his wife worked for hire that they might provide food for one monk; which monk will he obtain?" Finally he came to the following conclusion, "Mahāduggata will obtain none other monk than the Buddha, who is sitting in the Perfumed Chamber with this thought in his mind, 'I will bestow my favor on Mahāduggata.' Now it is Mahāduggata's intention to offer the Tathāgata a meal of his own making, consisting of porridge and rice and leaf-curry. Suppose I were to go to Mahā-duggata's house and offer to act as cook?"

Accordingly Sakka disguised himself, went to the vicinity of his house and asked, "Would anyone like to hire a man to work for him?" Mahāduggata saw him and said to him, "Sir, what kind of work can you do?" "Master, I am a man-of-all-work; there is nothing

I do not know how to do; among other things I know how to cook porridge and boil rice." "Sir, we need your services, but we have no money to pay you." "What work is it you have to do?" [134] "I wish to provide food for one monk and I should like to have some one prepare the porridge and rice." "If you intend to provide food for a monk, it will not be necessary for you to pay me; is it not proper that I should perform a work of merit?" "If that is the case, very well, sir; come in." So Sakka entered the poor man's house, had him bring the rice and other articles of food, and then dismissed him, saying, "Go fetch the monk allotted to you."

Now the solicitor of alms had sent to the houses of the residents the monks according to the names on the leaf. Mahāduggata met him and said to him, "Give me the monk allotted to me." The solicitor immediately recollected what he had done and replied, "I forgot to allot you a monk." Mahāduggata felt as if a sharp dagger had been thrust into his belly. Said he, "Sir, why are you ruining me? Yesterday you urged me to give alms. So my wife and I worked all day for hire, and to-day I got up early in the morning to gather leaves, went to the bank of the river, and spent the day picking up leaves; give me one monk!" And he wrung his arms and burst into tears.

People gathered about and asked, "What is the matter, Mahāduggata?" He told them the facts, whereupon they asked the solicitor, "Is it true, as this man alleges, that you urged him to hire himself out for service to provide food for a monk?" "Yes, noble sirs." "You have done a grave wrong in that, while making arrangements for so many monks, you failed to allot this man a single monk." The solicitor was troubled by what they said and said to him, "Mahāduggata, do not ruin me. [135] You are putting me to great inconvenience. The residents have taken to their several houses the monks allotted to them according to the names written on the leaf, and there is no monk in my own house whom I can take away and give to you. But the Teacher is even now sitting in the Perfumed Chamber, having just bathed his face; and without are seated kings, royal princes, commanders-in-chief, and others, waiting for him to come forth, that they may take his bowl and accompany him on his way. Now the Buddhas are wont to show particular tenderness to a poor man. Therefore go to the monastery, pay obeisance to the Teacher, and say to him, 'I am a poor man, Reverend Sir; bestow your favor on me.' If you have merit, you will undoubtedly obtain what you seek."

So Mahāduggata went to the monastery. Now on previous occasions he had been seen at the monastery as an eater of remnants of food. Therefore the kings, royal princes, and others said to him, "Mahāduggata, this is not meal-time; why do you come here?" "Sirs," he replied, "I know it is not meal-time; but I have come to pay obeisance to the Teacher." Then he went to the Perfumed Chamber, laid his head on the threshold, paid obeisance to the Teacher with the Five Rests, and said, "Reverend Sir, in this city there is no man poorer than I. Be my refuge; bestow favor on me."

The Teacher opened the door of the Perfumed Chamber, took down his bowl, and placed it in the poor man's hands. It was as though Mahāduggata had received the glory of a Universal Monarch. Kings, royal princes, and others gasped at each other. [136] Now when the Teacher presents his bowl to a man, no one dares take it from him by force. But they spoke thus, "Sir Mahāduggata, give us the Teacher's bowl; we will give you all this money for it. You are a poor man; take the money. What need have you of the bowl?" Mahāduggata said, "I will give it to no one; I have no need of money; all that I desire is to provide food for the Teacher." All without exception begged him to give them the bowl, but failing to get it, desisted.

The king thought to himself, "Money will not tempt Mahāduggata to give up the bowl, and no one can take from him the bowl which the Teacher has given him of his own free will. But how much will this man's alms amount to? When the time comes for him to present his alms, I will take the Teacher aside, conduct him to my house, and give him the food I have made ready." This was the thought in his mind even as he accompanied the Teacher.

Now Sakka king of gods prepared porridge, rice, leaf-curry, and other kinds of food, made ready a seat worthy of the Teacher, and sat down awaiting the arrival of the Teacher. Mahāduggata conducted the Teacher to his house and invited him to enter. Now the house in which he lived was so low that it was impossible to enter without bowing the head. But the Buddhas never bow their heads in entering a house. When they enter a house, the earth sinks or the house rises. This is the fruit of the generous alms they have given. And when they have departed and gone, all becomes as before. Therefore the Teacher entered the house standing quite erect, [137] and having entered, sat down on the seat prepared by Sakka. When the Teacher had seated himself, the king said to Mahāduggata, "Sir

Mahāduggata, when we begged you to give us the Teacher's bowl, you refused to do so. Now let us see what sort of alms you have prepared for the Teacher."

At that moment Sakka uncovered the dishes and showed the porridge, rice, and other kinds of food. The perfume and fragrance thereof enveloped the whole city. The king surveyed the porridge, rice, and other foods, and said to the Exalted One, "Reverend Sir, when I came here, I thought to myself, 'How much will Mahāduggata's alms amount to? When he presents his alms, I will take the Teacher aside, conduct him to my house, and give him the food I have myself prepared.' But as a matter of fact, I have never yet seen such provisions as these. If I remain here, Mahāduggata will be annoyed; therefore I will depart." And having paid obeisance to the Teacher, he departed. Sakka presented the porridge and other food to the Teacher and faithfully ministered to his needs. After the Teacher had eaten his meal, he returned thanks, rose from his seat and departed. Sakka made a sign to Mahāduggata, who thereupon took the Teacher's bowl and accompanied him.

Sakka turned back, stopped at the door of Mahāduggata's house, and looked up at the sky. Thereupon there came down from the sky a rain of the seven kinds of jewels. The jewels filled all the vessels in his house and the very house itself. When there was no room left in the house, they took the children in their arms, carried them outside, and stood there. When Mahāduggata returned from accompanying the Teacher and saw the children standing outside the house, he asked, "What does this mean?" "Our whole house is filled with the seven kinds of jewels, insomuch that there is no room to go in." Mahāduggata thought to himself, "To-day have I received the reward of the alms I have given." Thereupon he went to the king, [138] made obeisance to him, and when the king asked him why he had come, said, "Your majesty, my house is filled with the seven kinds of jewels; accept this wealth." The king thought, "This very day have the alms given to the Buddhas reached their consummation." And he said to the man, "What must you have to remove the jewels?" "Your majesty, it will require a thousand carts to remove all of this wealth." The king sent out a thousand carts and had the wealth removed and dumped in the palace court. It made a heap as high as a palm-tree.

The king assembled the citizens and asked them, "Is there any one in this city who possesses so much wealth as this?" "There is

not, your majesty." "What ought to be done for a man possessed of so much wealth as this?" "He should be given the post of treasurer, your majesty." The king bestowed high honor upon him and gave him the post of treasurer. Then he pointed out the site of a house occupied by a former treasurer, and said to him, "Have the bushes that are growing there removed, build a house, and reside in it."

As the ground was being cleared and leveled, urns of treasure came to light with their brims touching each other. When Mahāduggata reported this to the king, the latter said, "It is through your merit that these urns have come to light; you alone shall have them." When Mahāduggata had completed the house, he gave alms for seven days to the congregation of monks presided over by the Buddha. Thereafter, having lived out his allotted term of life in the performance of works of merit, Mahāduggata was reborn at the end of his life in the World of the Gods. After enjoying celestial glory for the space of the interval between the appearances of two Buddhas, he passed from that state of existence in the dispensation of the present Buddha, [139] and was conceived in the womb of the daughter of a rich merchant of Sāvatthi, a retainer of the Elder Sāriputta.

5 b. Story of the Present: Paṇḍita, the seven-year-old novice

When the mother and father of the merchant's daughter learned that she had conceived a child in her womb, they saw to it that she received the treatment necessary for the protection of the embryo. After a time the longing of pregnancy came upon her and she thought to herself, "Oh that I might make offerings of the choicest portions of redfish to the five hundred monks headed by the Captain of the Faith; oh that I might put on yellow robes, sit down in the outer circle of the seats, and partake of the food left uneaten by these monks!" She expressed her longing to her mother and father and fulfilled her longing, whereupon it subsided. Thereafter she held seven festivals more, and provided the five hundred monks headed by the Captain of the Faith with the choicest portions of redfish. (All is to be understood precisely as in the Story of the Youth Tissa.)[1] This was the fruit of his offering of the choicest portions of redfish in his former existence as the poor man, Mahāduggata.

Now on the day appointed for the naming of the child the mother said to the Elder, "Reverend Sir, confer the moral precepts on your

[1] Story v. 15.

servant." Said the Elder, "What is the name of this child?" "Reverend Sir, from the day this child came into existence in my womb, those of this household who were stupid and deaf and dumb became wise; therefore the name of my child shall be Youth Wiseman, Paṇḍita Dāraka." The Elder then conferred the moral precepts on the child.

Now from the day of his birth his mother resolved, "I will not interfere with the desire of my son." When he was seven years old, [140] he said to his mother, "I desire to become a monk under the Elder." She replied, "Very well, dear child; long ago I made up my mind not to interfere with your desire." So she invited the Elder to her house, provided him with food, and said to him, "Reverend Sir, your servant desires to become a monk; I will bring him to the monastery this evening." Having dismissed the Elder, she gathered her kinsfolk together and said to them, "This very day I shall render the honors appropriate to the occasion of my son's leaving the life of a layman." So she prepared rich gifts and taking the child to the monastery, committed him to the hands of the Elder, saying, "Reverend Sir, admit this child to the Order."

The Elder spoke to him of the difficulties of the religious life. The boy replied, "I will carry out your admonitions, Reverend Sir." "Well then," said the Elder, "come!" So saying, he wetted his hair, taught him the Formula of Meditation on the first five of the constituent parts of the body, and received him into the Order. His mother and father remained at the monastery for seven days, making offerings consisting wholly of the choicest portions of redfish to the congregation of monks headed by the Buddha. Having so done, they returned home.

On the eighth day the Elder took the novice with him to the village. He did not, however, accompany the monks. Why was this? Not yet had the novice acquired a pleasing manner of taking his bowl and robe; not yet had he acquired a pleasing manner of walking, standing, sitting, and lying. Besides, the Elder had duties to perform at the monastery. So when the congregation of monks had entered the village for alms, the Elder went the rounds of the entire monastery, swept the places that had not been swept, filled the empty vessels with water for drinking and refreshment, and restored to their proper places the beds, chairs, and other articles of furniture that had been tossed about in disorder. Having so done, he entered the village. [141] It was because he did not wish to give the heretics who might enter the empty monastery a chance to say, "Behold the habitations of

the disciples of the hermit Gotama!" that he set the entire monastery to rights before entering the village. Therefore on that particular day, having instructed the novice how to take his bowl and robe, he entered the village somewhat later than usual.

As the novice proceeded with his preceptor he saw a ditch by the roadside. "What is that, Reverend Sir?" he asked. "That is called a ditch, novice." "What do they use it for?" "They use it to lead the water this way and that, for irrigating their grain fields." "But, Reverend Sir, has the water reason or bile?" "It has not, brother." "Reverend Sir, can they lead anything like this, which lacks reason, to whatever place they desire?" "Yes, brother." The novice thought to himself, "If they can lead even such a thing as this, which lacks reason, to whatever place they wish, why cannot also they that have reason bring their own reason under control of their own will and strive for the attainment of Arahatship?"

Proceeding farther, he saw arrow-makers heating reeds and sticks over the fire and straightening them by sighting with them out of the corner of their eye. "What are these men, Reverend Sir?" he asked. "They are arrow-makers, brother." "What are they doing?" "They are heating reeds and sticks over the fire and straightening them." "Have these reeds the power of reason, Reverend Sir?" "They are without the power of reason, [142] brother." The novice thought to himself, "If they can take these reeds, which are without the power of reason, and straighten them by heating them over the fire, why cannot also creatures who have reason bring their own reason under control and strive for the attainment of Arahatship?"

Proceeding yet farther, he saw carpenters fashioning spokes, rims, naves, and other parts of wheels. "Reverend Sir, what are these men?" he asked. "These men are carpenters, brother." "What are they doing?" "Out of pieces of wood they make wheels and other parts of carts and other vehicles, brother." "But do these objects possess reason, Reverend Sir?" "No, brother, they are without the power of reason." Then this thought occurred to the novice, "If they can take these senseless logs of wood and make wheels and so forth out of them, why cannot also creatures who have the power of reason bring their own reason under control and strive for the attainment of Arahatship?"

Having seen all these things, the novice said to the Elder, "Reverend Sir, if you will be so good as to take your bowl and robe, I should like to turn back." The Elder, not allowing himself to think, "This

young novice who has but just been received into the Order addresses me as if I were a lesser Buddha," said, "Bring them, novice," and took his own bowl and robe. The novice paid obeisance to the Elder and turned back, saying, "Reverend Sir, when you bring me food, be kind enough to bring me only the choicest portions of redfish." "Where shall we get them, brother?" "Reverend Sir, if you cannot obtain them through your own merit, you will succeed in obtaining them through my merit."

The Elder thought to himself, "Should this young novice sleep out of doors some danger may befall him." [143] Therefore he gave him a key and said to him, "Open the door of the cell where I reside, go in, and remain there." The novice did so. Sitting down, he strove to gain a knowledge of his own body and to master the thought of his own personality. Through the power of his virtue Sakka's seat showed signs of heat. Sakka considered within himself, "What can be the cause of this?" and came to the following conclusion, "The novice Paṇḍita has given his preceptor his bowl and robe and turned back, saying, 'I will strive for the attainment of Arahatship;' therefore I also ought to go there."

So Sakka addressed the Four Great Kings, saying, "Drive away the birds that make their homes in the monastery park and guard the approaches from all quarters." And he said to the moon-deity, "Hold back the disk of the moon;" and to the sun-deity, "Hold back the disk of the sun." Having so said, he went in person to the place where hung the rope for opening and closing the door and stood on guard. There was not so much as the sound of a withered leaf in the monastery. The novice's mind was tranquil, and in the course of his meal he mastered the thought of his own personality and obtained the Three Fruits.

The Elder thought, "The novice is seated in the monastery, and I can obtain food in such and such a house to assist him in his preparation." So he went to the house of a certain supporter, whose love and respect for him he well knew. Now the members of this household had obtained some redfish that very day and were seated, watching for the Elder to come. When they saw him coming, [144] they said to him, "Reverend Sir, those who came here have done you a good turn." And they invited him in, gave him broth and hard food, and presented him with alms consisting of the choicest portions of redfish. The Elder allowed the purpose of his visit to be known, whereupon the members of the household said to him, "Eat your meal, Reverend

Sir, and you shall also receive food to take with you." So when the Elder had finished his meal, they filled his bowl with food consisting of the choicest portions of redfish and gave it to him. The Elder, thinking to himself, "The novice must be hungry," hastened back to the monastery with all speed.

Very early on the morning of that day the Teacher ate his breakfast and went to the monastery. And he considered within himself, "The novice Paṇḍita has given his preceptor his bowl and robe and turned back, saying, 'I will strive for the attainment of Arahatship.' Will he reach the goal of his religious life?" Perceiving that he had attained the Three Fruits, he considered, "Is he or is he not predestined to attain Arahatship?" Perceiving that he was, he considered, "Will he or will he not be able to attain Arahatship even before he has finished his breakfast?" And straightway he perceived that he would. Then the following thought occurred to him, "Sāriputta is hastening to the monastery with food for the novice and may perhaps interfere with his meditations. I will therefore sit down in the battlemented chamber on guard. When Sāriputta arrives, I will ask him four questions. While these questions are being answered, the novice will attain Arahatship, together with the Supernatural Faculties."

So he went and took his stand in the battlemented chamber, and when the Elder arrived, the Teacher asked him four questions, each of which the Elder answered correctly. These were the questions and answers. [145] The Teacher asked Sāriputta, "Sāriputta, what have you brought?" "Food, Reverend Sir." "What does food produce, Sāriputta?" "Sensation, Reverend Sir." "What does sensation produce, Sāriputta?" "Material form, Reverend Sir." "What does material form produce, Sāriputta?" "Contact, Reverend Sir."

This is the meaning of these questions: When a hungry man eats food, the food banishes his hunger and brings a pleasurable sensation. As a result of the pleasurable sensation which comes to a man who is satisfied by the eating of food, his body takes on a beautiful color; and for this reason it is said that sensation produces material form. Now the man who is satisfied by the material form which is the product of the food he has eaten, that man is filled with joy and delight; and with the thought in his mind, "Now I have attained happiness," whether he lies down or sits down obtains pleasurable contact.

While these four questions were being answered, the novice attained Arahatship, together with the Supernatural Faculties. Then the Teacher said to the Elder, "Go, Sāriputta, give the food to your nov-

ice." The Elder went and knocked at the door. The novice came out, took the bowl from the Elder's hands, set it aside, and began to fan the Elder with a palm-leaf fan. The Elder said to him, "Novice, eat your breakfast." "But you, Reverend Sir?" "I have eaten my breakfast; you eat yours." Thus did a child seven years old, already a monk, on the eighth day, like a freshly blossomed water-lily, reflecting upon the subjects of self-examination, [146] sit down and eat his breakfast.

When he had washed his bowl and put it away, the moon-deity released the moon and the sun-deity the sun; the Four Great Kings abandoned their watch over the four quarters; Sakka the king of the gods gave up his post at the rope of the door; and the sun vanished from mid-heaven and disappeared.

The monks were annoyed and said, "Unwonted darkness has come on; the sun has disappeared from mid-heaven, and the novice has only just eaten his breakfast; what does this mean?" The Teacher, aware of what they were saying, came and asked, "Monks, what are you saying?" They told him. He replied, "Yes, monks, while this novice, fruitful in good works, was striving for the attainment of Arahatship, the moon-deity held back the disk of the moon and the sun-deity the disk of the sun; the Four Great Kings stood on guard over the four quarters in the monastery park; Sakka king of the gods kept watch over the rope of the door, and I myself, although a Buddha, was unable to remain in an attitude of repose, but went to the battlemented chamber and stood guard over my son. Wise men who observe ditch-diggers leading the water, arrow-makers straightening their arrows, and carpenters fashioning wood meditate on these things, obtain the mastery over themselves, and attain Arahatship." [147] And joining the connection, he instructed them in the Law by pronouncing the following Stanza,

80. Ditch-diggers lead the water, arrow-makers straighten their shafts,
Carpenters straighten the wood; wise men control themselves.

VI. 6. UNSHAKEN AS A ROCK[1]

Even as a solid rock. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the Elder Lakuṇṭaka Bhaddiya. [148]

[1] Text: N ii. 148–149.

The story goes that certain novices and others yet unconverted, on seeing the Elder, used to pull his hair and tweak his ears and nose, saying, "Uncle, you tire not of Religion? You take delight in it?" But the Elder showed no resentment, took no offense. The monks discussed the matter in the Hall of Truth, saying, "Behold, brethren, when novices and others, seeing Elder Lakuṇṭaka Bhaddiya, plague him thus and so, he shows no resentment, takes no offense." The Teacher came in and asked, "Monks, what are you talking about?" They told him. He replied, "Yes, monks, they that have rid themselves of the Depravities show no anger or resentment, but are unmoved, unshaken, like solid rock." So saying, he joined the connection, and instructing them in the Law, pronounced the following Stanza,

81. Even as a solid rock is not moved by the wind,
So wise men are not stirred by blame or praise.

VI. 7. AFTER THE STORM, CALM[1]

Even as a lake. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the Mother of Kāṇā. The story is found in the Vinaya.[2] [149]

For at that time the Mother of Kāṇā was forced to send her daughter to her husband's house empty-handed because on four different occasions she gave cakes she had fried to four monks; and in accordance with the precept laid down by the Teacher in such cases, Kāṇā's husband had taken to himself another wife. When Kāṇā learned the circumstances, she said to herself, "These monks have ruined my married life." And from that time on she reviled and abused every monk she saw. Indeed the monks did not dare to go into the street where she lived.

The Teacher, knowing what had happened, went there. The Mother of Kāṇā caused the Teacher to sit down in a seat already provided and gave him rice-porridge and hard food. After the Teacher had eaten his breakfast, he asked, "Where is Kāṇā?" "Reverend Sir, when she saw you, she was troubled and is now weeping." "For what reason?" "Reverend Sir, [150] she has been reviling and abusing

[1] Derived from *Jātaka* 137: i. 477–480. Text: N ii. 149–153.

[2] *Vinaya, Pācittiya*, xxxiv. 1: iv. 78–79. By "the story" is meant so much of the story as is outlined in the sentence following.

the monks. Therefore when she saw you, she was troubled and is now weeping."

The Teacher caused her to be summoned and said to her, "Kāṇā, why was it that when you saw me you were troubled and hid yourself and wept?" Then her mother told the Teacher what she had done. Said the Teacher to her, "But, Mother of Kāṇā, did you give my disciples what they took, or did you not?" "I gave them what they took, Reverend Sir." "If my disciples came to the door of your house while going their rounds for alms and accepted the alms which you gave them, what blame rests upon my disciples for so doing?" "Their reverences are in no wise to blame, Reverend Sir; she alone is to blame."

Turning to the daughter, the Teacher said, "Kāṇā, I learn that my disciples came to the door of your house while they were going their rounds for alms and that your mother gave them some cakes; what blame rests upon my disciples for so doing?" "Their reverences are in no wise to blame, Reverend Sir; she alone is to blame." Then Kāṇā paid obeisance to the Teacher and begged him to forgive her. The Teacher preached the Law to her in orderly sequence, and she obtained the Fruit of Conversion. The Teacher then rose from his seat and set out for the monastery.

On his way to the monastery he passed through the palace court. The king saw him and said to one of his courtiers, "That is the Teacher, is it not?" "Yes, your majesty." So the king sent the courtier out, saying to him, "Go tell the Teacher that I am on my way to pay my respects to him." As the Teacher stood in the palace court, the king approached him, paid obeisance to him, and said, "Reverend Sir, where have you been?" "I have been to the house of the Mother of Kāṇā, your majesty." "Why did you go there, Reverend Sir?" "I was informed that Kāṇā was reviling the monks; it was for that reason that I went." "Did you put a stop to her abuse, Reverend Sir?" "Yes, your majesty, she has ceased her abuse and has become mistress of wealth that transcends the world." [151] "Very well, Reverend Sir, you have made her mistress of wealth that transcends the world; I will make her mistress of the wealth that is in the world."

So the king paid obeisance to the Teacher, returned to his palace, sent a great covered carriage for Kāṇā, adorned her with all the adornments, made her as his own oldest daughter, and proclaimed, "Let those who are able to support my daughter take her." Now a certain great noble who was concerned with everything, replied, "Your

majesty, I am able to support the king's daughter." So saying, he took her to his home, endowed her with all his lordly power and wealth, and said to her, "Do works of merit according to your own good pleasure."

Thenceforth, having posted men at the four doors, Kāṇā ministered to all the monks and nuns who came to her house, seeking yet more, but failing to find them. Abundant supplies of food, both hard and soft, were always ready in Kāṇā's house and flowed through her door like a great flood.

The monks began a discussion in the Hall of Truth: "Long ago, brethren, four aged Elders offended Kāṇā. But Kāṇā, offended though she was, received the blessing of faith at the hands of the Teacher. The Teacher again made the door of her house worthy for the monks to approach. Now she cannot find as many monks and nuns as she would like to provide for. Oh, how wonderful is the power of the Buddhas!" The Teacher came in and asked them, "Monks, what is it you are sitting here now talking about?" [152] They told him. He replied, "Monks, this is not the first time those four aged Elders offended Kāṇā; the same thing happened in a previous state of existence also. This is not the first time I have persuaded Kāṇā to obey my words; I did the same thing in a previous state of existence also." The monks desired to hear more about the matter. So at their request, the Teacher related the Babbu Jātaka, as follows:

> Where one cat is found, there a second appears,
> And a third, and a fourth; this is the hole those cats sought.

Having related the Jātaka in detail, the Teacher identified the characters as follows, "At that time the four aged Elders were the four cats, the mouse was Kāṇā, and the gem-cutter was I myself. Thus, monks, in times past also Kāṇā, whose heart was sad and whose mind was turbid, became through my words possessed of a mind limpid as a lake of still water." And joining the connection, he instructed them in the Law by pronouncing the following Stanza,

> 82. Even as a lake, deep, limpid, clear,
> So do wise men become calm after listening to the laws.

VI. 8. A PACK OF VAGABONDS[1]

Everywhere good men practice renunciation. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to five hundred monks. The story begins at Verañjā. [153]

For in the First Period of Enlightenment the Exalted One paid a visit to Verañjā, and, at the invitation of the Brahman Verañja, went into residence there for the rainy season with five hundred monks. Now the Brahman Verañja came under the spell of Māra to such an extent that not for a single day did he give a thought to the Teacher. Moreover there was a famine in Verañjā. The monks [154] went throughout and about Verañjā for alms, but, receiving none, became exhausted. Thereupon horse-dealers provided them with steamed grain in pattha measures. Elder Moggallāna the Great, seeing that they were exhausted, desired to feed them sap of the earth and sought permission for them to enter Uttarakuru for alms, but the Teacher refused his request. Not for a single day were the monks anxious about food, but continued to live entirely free from desire.

After the Teacher had resided there for three months, he notified the Brahman Verañja of his intention to leave and the Brahman did him honor and reverence. The Teacher established him in the Refuges, and departed. After journeying from place to place, the Teacher reached Sāvatthi in due course at a certain time, and took up his residence at Jetavana. The residents of Sāvatthi presented food to the Teacher in honor of his arrival.

Now at that time, by the kindness of the monks, five hundred eaters of refuse lived within the monastery inclosure. After eating remnants of choice food left by the monks, they would lie down to sleep. When they arose, they would go to the bank of the river and shout and jump and wrestle and play. Both within and without the monastery, they did nothing but misbehave.

The monks discussed their actions in the Hall of Truth: [155] "Brethren, only look at those eaters of refuse! When there was a famine in Verañjā, they were guilty of no impropriety. But now,

[1] Derived from *Jātaka* 183: ii. 95–97. The *Jātaka* in turn is derived from the *Vinaya, Pārājika*, i. 1–4: iii. 1–11. Text: N ii. 153–157.

after eating all sorts of choice food, they go about indulging in all manner of improprieties. But at Verañjā the monks lived peacefully and at the present time also they are living in peace and quiet."

The Teacher entered the Hall of Truth and asked the monks what they were discussing. When they told him, he said, "In former times also these men were guilty of the same conduct. In former times, reborn as five hundred asses, they took leavings of liquor made of the moist juices of the grape, drunk by five hundred thoroughbreds of Sindh, and kneading the leavings with water and straining them through towels, they drank this juiceless, vile drink, called "strained water." And straightway becoming as drunk as though they had drunk wine, they went about shouting.

From drinking "strained water," a juiceless, vile drink, the asses became drunk.
But the Sindh horses, which drank the choice liquor, did not become drunk. [156]

O King, a low fellow who drinks but little, no sooner touches his drink than he is drunk.
But a man who is well-born and patient does not become drunk by drinking the finest liquor.

Having related this Vālodaka Jātaka[1] in detail, the Teacher said, "Thus, monks, good men, renouncing the evil principle of desire, are not subject to change in times of happiness or of sorrow." And joining the connection, he instructed them in the Law by pronouncing the following Stanza,

83. Everywhere good men practice renunciation; good men talk not as if given to sensual pleasure;
Wise men, touched either by happiness or by sorrow, show no change. [157]

VI. 9. HUSBAND AND WIFE[2]

Not for his own sake. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the Elder Dhammika.

In Sāvatthi, we are told, a certain lay disciple lived the life of a householder righteously and justly. Desiring to become a monk, he said to his wife one day as he sat chatting with her pleasantly, "Dear wife, I desire to become a monk." She replied, "Husband, wait [158] until I give birth to the child that is in my womb." He

[1] *Jātaka* 183: ii. 95–97. [2] Cf. story xxiv. 4 *a*. Text: N ii. 157–159.

waited until the child was old enough to walk and then asked her again. She replied, "Husband, wait until this child comes of age." So he said to himself, "What difference does it make to me whether she gives me her permission or not? I will secure Release from Suffering for myself."

Accordingly he retired from the world and became a monk. Having obtained a Subject of Meditation, by striving and struggling, he reached the consummation of his own religious life. Then he returned once more to Sāvatthi to see his family and preached the Law to his son. Thereupon his son retired from the world, became a monk, and in no long time attained Arahatship. His former wife thought to herself, "Both of those for whom I desired to live the household life, have become monks; what interest has this life for me any longer? I will become a nun." Accordingly she went forth and became a nun, and in no long time she also became an Arahat.

One day the monks began a discussion in the Hall of Truth: "Our brother disciple Dhammika, because he was firmly established in the Law, after he had retired from the world, became a monk, and, attaining Arahatship, set an example for his son." The Teacher came in and asked, "Monks, what are you sitting here now talking about?" They told him. Said he, "Monks, a wise man should desire success neither for his own sake nor for the sake of another. [159] A righteous man should seek refuge only in the Law." And joining the connection and instructing them in the Law, he pronounced the following Stanza,

84. Not for his own sake, not for the sake of another, should a man desire son or wealth or kingdom;
He should not seek to gain success for himself by unjust means; so will he be upright, wise, and righteous.

VI. 10. "FEW THERE BE THAT FIND IT"[1]

Of all men there are few. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the subject of hearing the Law.

We are told that the residents of a certain street in Sāvatthi banded themselves together, [160] gave alms in common, and determined to spend the entire night in hearing the Law. But they were unable to listen to the Law all night long. Some were overcome with

[1] Text: N ii. 159–161.

sexual passion and returned home again; others were overcome with hatred; others, falling prey to sloth and torpor, sat down in their places, nodded, and failed to hear the Law.

On the following day the monks heard of the incident and discussed it in the Hall of Truth. The Teacher came in and asked them, "Monks, what are you sitting here now talking about?" They told him. "Monks, creatures here in this world are for the most part attached to existence, and live clinging to the three modes of existence. Those that go to the other shore are few in number." And joining the connection and instructing them in the Law, he pronounced the following Stanzas,

85. Of all men there are few that go to the other shore;
The rest of mankind merely run up and down the bank.

86. But those who conform to the Law, when the Law is rightly preached,
Those men will cross to the farther shore of the Kingdom of Death, hard to cross though it be.

VI. 11. ABANDON THE DARK STATE [1]

Abandoning the dark state. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to fifty visiting monks. [161]

Fifty monks who had passed the rainy season in the kingdom of Kosala came to Jetavana at the close of the rainy season for the purpose of seeing the Teacher; and having paid obeisance to the Teacher, sat down respectfully on one side. The Teacher, after listening to the story of their experiences, instructed them in the Law by pronouncing the following Stanzas,

87. Abandoning the dark state, the wise man should adopt the bright state.
Leaving home, he should go forth to the homeless life. In solitude, where enjoyment is hard to find, [162]

88. There he should seek enjoyment, by forsaking the lusts of the flesh, with nothing he may call his own;
The wise man should rid himself of the impurities of the heart.

89. Those whose minds have been well trained in the Seven Elements of Knowledge,
Those who have freed themselves from Attachment, and rejoice in that freedom,
Those who have rid themselves of the Contaminations, and are full of light, they have passed into Nibbāna, even in this world.

[1] Text: N ii. 161–163.

BOOK VII. THE ARAHAT, ARAHANTA VAGGA

VII. I. THE TATHĀGATA SUFFERS NOT[1]

For him who has completed his journey. This religious instruction was given by the Teacher while he was in residence at Jīvaka's Mango-grove with reference to a question asked by Jīvaka. The Story of Jīvaka is related in detail in the Khandhaka.[2] [164]

Now on a certain occasion Devadatta joined forces with Ajātasattu, climbed Vulture Peak, and out of the wickedness of his heart, saying to himself, "I will kill the Teacher," hurled down a rock. Two mountain crags caught the rock and splintered it; but one of the flying pieces struck the foot of the Exalted One and caused blood to flow. The Teacher suffered intense pains and was removed by the monks to Maddakucchi. Desiring to go on to Jīvaka's Mango-grove, the Teacher said to the monks, "Carry me thither." So the monks took the Teacher and carried him to Jīvaka's Mango-grove.

When Jīvaka heard the news, he immediately went to the Teacher and to heal the wound [165] applied an astringent. Then he bound up the wound and said to the Teacher, "Reverend Sir, I have a patient in the city. As soon as I have visited him, I will return. Let this dressing remain exactly as it is until I return." So saying, Jīvaka went and treated his patient. But the gate was closed when he returned, and he was therefore unable to enter. Thereupon the following thought occurred to him, "I have committed a grievous fault. I applied an astringent to the foot of the Tathāgata and bound up his wound, just as I should have bound up the wound of any other man. It is now time to remove the bandage. For if the bandage remains unbound all night long, the Exalted One will suffer intense pain."

At that moment the Teacher addressed the Elder Ānanda, "Ānanda, Jīvaka returned late in the evening and was unable to enter the gate. This was the thought in his mind, 'Now it is time to remove

[1] Text: N ii. 164–166.

[2] *Vinaya, Mahā Vagga*, viii. 1: i. 268–281.

the bandage.' Therefore remove the bandage." The Elder removed the bandage, whereupon the scar disappeared like bark from a tree. At early dawn Jīvaka hastened to the Teacher's side and asked, "Reverend Sir, did you suffer intense pain?" Said the Teacher, "Jīvaka, all suffering is extinguished for the Tathāgata, even as when he sat on the Throne of Enlightenment." And joining the connection and preaching the Law, he pronounced the following Stanza,

90. For him who has completed his journey, for him who is free from sorrow,
For him who has freed himself from the bonds which beset him on all sides,
For him who has shaken off all the fetters, for such a one, no suffering is possible.

VII. 2. FREE FROM ATTACHMENT [1]

They that are mindful, exert themselves. This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to the Elder Kassapa the Great. [167]

For on a certain occasion, after keeping residence during the season of the rains at Rājagaha, the Teacher caused the following announcement to be made to the monks, "At the expiration of a fortnight the Teacher will go forth on a pilgrimage for alms." We are told that this is a practice of the Buddhas when they desire to go forth on an alms-pilgrimage with the monks. The following consideration presents itself to their minds, "Under these circumstances the monks will scald their bowls and dye their robes and will make the pilgrimage pleasantly." This, then, was the reason why the Teacher caused the announcement to be made to the monks, "At the expiration of a fortnight I will go forth on a pilgrimage for alms."

But while the monks were scalding their bowls and dyeing their robes, the Elder Kassapa the Great washed his robes. The monks were offended at this and said, "Why does the Elder wash his robes? Within and without this city dwell a hundred and eighty million people. So many of these as are not the Elder's kinsfolk are his supporters; and so many as are not his supporters are his kinsfolk. All these people show honor and reverence to the Elder by providing him with the Four Requisites. If he rejects all their good offices, where will he go? Even were he to go, he would not go farther than

[1] Text: N ii. 167–170.

Māpamāda Cave." (Māpamāda Cave, by the way, acquired its name in the following way: Whenever the Teacher reached this cave, he would say to the monks who were to return, "Now you may return; be not heedless, mā pamajjittha." Thus this cave came to be called Māpamāda Cave.)

Likewise the Teacher thought as he set out on his pilgrimage, [168] "Within and without this city dwell a hundred and eighty million people, and on occasions of public festivals or disasters, there the monks must go. It is therefore out of the question to leave the monastery empty. But shall I direct all of them to return?" Then the following thought occurred to him, "These people are either kinsfolk or retainers of Kassapa; therefore it is Kassapa whom I should direct to return." Accordingly he said to the Elder, "Kassapa, it is out of the question to leave the monastery empty, for there is need of monks on occasions of public festivals or disasters; therefore take your own retinue with you and return." "Very well, Reverend Sir," replied the Elder and taking his own retinue with him, he returned.

The monks were offended at this and said, "Did you observe, brethren? Did we not just say, 'Why is Kassapa the Great washing his robes? He will not accompany the Teacher.' Everything has happened just as we said it would." When the Teacher heard the talk of the monks, he turned around, stood still, and said, "Monks, what is this you are saying?" "We are talking about Elder Kassapa the Great, Reverend Sir," replied the monks, and then repeated their conversation word for word. The Teacher listened to what they had to say and then replied, "Monks, you say, 'Kassapa is attached to his households and his requisites.' As a matter of fact, he turned back because it was his desire to obey my command. For in a previous state of existence he made an Earnest Wish and became, like the moon, free from attachment. He made the Earnest Wish, 'May I be able to approach the households of supporters.' [169] Kassapa has no attachment for a household or a requisite. Beginning with Kassapa, I preached to all a Path like that of the moon, the Path of the Stock of the Elect."

The monks asked the Teacher, "Reverend Sir, when did the Elder make his Earnest Wish?" "Monks, do you wish to hear?" "Yes, Reverend Sir." Said the Teacher to them, "Monks, a hundred thousand cycles of time in the past, the Buddha Padumuttara appeared in the world." Beginning with these words, the Teacher related the

whole story of the Elder's deed in a previous state of existence, beginning with his Earnest Wish in the dispensation of the Buddha Padumuttara. (The story is related in detail in the Sacred Text of the Elders.)[1] When the Teacher had related in detail this deed of the Elder in a previous state of existence, he said, "Thus, monks, beginning with my son Kassapa, I preached to all a Path like that of the moon, the Path of the Stock of the Elect. My son has no attachment for requisites or households or monasteries or cells. My son has no attachment anywhere, but is like a royal goose which goes down into a lake and swims therein and abides therein." And joining the connection and preaching the Law, he pronounced the following Stanza,

91. They that are mindful, exert themselves, they take not pleasure in an abode;
As geese leave a lake, so also do they leave house and home.

VII. 3. A MONK STORES FOOD[2]

They that possess not stores of food. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Venerable Belaṭṭhisīsa. [171]

The story goes that this Venerable Elder, finding it annoying to seek alms regularly, made a round for alms through one street in a village, and after eating his breakfast, made another round through a second street, taking boiled rice without sauce or curry, carrying it to the monastery and storing it away. After spending a few days in the bliss of Ecstatic Meditation, he had need of the food and therefore ate it. When the monks found out what he had done, they were offended and reported the matter to the Exalted One. On this occasion the Teacher promulgated the rule forbidding monks to store away food for future use. But since the Elder committed the fault before the rule had been promulgated, and because he was satisfied with but little, the Teacher declared him to be free from guilt. And joining the connection and preaching the Law, he pronounced the following Stanza,

92. They that possess not stores of food, they that know their food aright,
They whose resort is the Void, the Uncaused, Deliverance,
Their going is hard to follow, like the flight of birds through the air.

[1] Cf. *Thera-Gāthā Commentary*, cclxi, and *Aṅguttara Commentary* on *Etadagga Vagga, Story of Mahā Kassapa*, p. 100.

[2] Derived from the *Vinaya, Pācittiya*, xxxviii. 1: iv. 86–87. Text: N ii. 170–173.

VII. 4. THE MONK AND THE GODDESS[1]

He who has rid himself of the Contaminations. This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to the Elder Anuruddha. [173]

For one day, the Elder, whose robes were worn out, was seeking fresh robes on refuse-heaps and in other similar places. Now in the Elder's third previous existence he had a wife who had been reborn in the World of the Thirty-three as the goddess Jālinī. When the goddess Jālinī saw the Elder seeking cloths for robes, she resolved to aid him. So taking three celestial cloths thirteen cubits long and four cubits wide, and thinking to herself, "If I display these cloths in this manner, the Elder will not take them," she went to a certain refuse-heap in front of the heap where the Elder was seeking cloths and laid them down in such a way that only the hems were visible. [174]

As the Elder proceeded on his way seeking cloths, he saw the hems of the celestial garments, whereupon he took hold of them and pulled them out. When he saw that they possessed the dimensions above described, he said to himself, "This indeed is a most remarkable refuse-heap!" And taking them with him, he went his way. On the day he was to make his robes, the Teacher, accompanied by his retinue of five hundred monks, went to the monastery and sat down; likewise did the eighty Chief Elders sit down there also. For the purpose of sewing the robes, Elder Kassapa the Great sat at the foot, Elder Sāriputta in the midst, and Elder Ānanda at the head. The company of monks spun out the thread, the Teacher threaded the needle, and Elder Moggallāna the Great went hither and thither supplying whatever else might be needed.

The goddess entered the village and incited the inhabitants to give alms, saying, "They are making robes for my noble Elder Anuruddha. The Teacher, surrounded by the eighty Chief Disciples, and accompanied by his retinue of five hundred monks, has gone to the monastery and sat down therein. Take rice-porridge and other provisions and go to the monastery." During the meal Elder Moggallāna the Great brought large pieces of rose-apple, but the five hundred monks were unable to eat it. Sakka drew a circle about the place where they were making the robes; the earth was as if dyed with

[1] Text: N ii. 173–175.

lac; there was a great heap of food both soft and hard remaining over and above to the monks who had eaten.

The monks were offended, and said, [175] "Why should such a quantity of food be provided for so few monks? Judging by the quantity, Anuruddha's kinsfolk and retainers must have been told, 'Bring this quantity.' Elder Anuruddha doubtless wishes to show how many relatives and supporters he has." The Teacher asked the monks what they were talking about. When they told him, he said, "But, monks, you do not think that this was brought by any orders of Anuruddha, do you?" "Yes, Reverend Sir; we do." "Monks, my son Anuruddha does not talk thus. They that have rid themselves of the Depravities do not spend their time talking about Requisites; nay, these provisions were produced by the supernatural power of a goddess." And joining the connection and preaching the Law, he pronounced the following Stanza,

93. He who has rid himself of the Contaminations, he who relies not upon food,
He whose resort is the Void, the Uncaused, Deliverance,
His going is hard to follow, like the flight of birds through the air.

VII. 5. SAKKA HONORS A MONK[1]

If a man's senses. This religious instruction was given by the Teacher while he was in residence at Pubbārāma with reference to Elder Kaccāyana the Great. [176]

For once upon a time, on the occasion of the terminal festival, the Exalted One sat on the ground floor of the mansion of the Mother of Migāra, surrounded by a company of eminent lay disciples. At this time Elder Kaccāyana the Great resided in the Avanti country. Now this Venerable Elder, although obliged to come from a great distance, regularly attended the preaching of the Law. Therefore, when the Chief Elders sat down, they always left a seat for Elder Kaccāyana the Great.

Sakka king of gods drew near with his celestial retinue from the two Worlds of Gods, and honored the Teacher with celestial perfumes and garlands. Not seeing Elder Kaccāyana the Great, he thought to himself, "Why is my noble Elder nowhere seen? It would be well if he were to draw near." At that very moment the Elder drew near,

[1] Text: N ii. 176–177.

and showed himself sitting in his proper seat. When Sakka saw the Elder, he grasped him firmly by the ankles and said, "It is indeed well that my noble Elder has come; that my noble Elder should come, was the very thing I wished for." So saying, he rubbed the Elder's feet with both hands, honored him with perfumes and garlands, and having paid obeisance to him, stood respectfully on one side.

The monks were offended and said, [177] "Sakka shows respect of persons in rendering honor. Such honor as this, he has not rendered to the rest of the Chief Disciples. The moment he saw Kaccāyana the Great, he grasped him by the ankles and said, 'It is indeed well that my noble Elder has come; that my noble Elder should come, was the very thing I wished for.' So saying, he rubbed the Elder's feet with both hands, honored him with perfumes and garlands, and having paid obeisance to him, stood respectfully on one side." The Teacher, hearing their talk, said, "Monks, those monks who, like my son Kaccāyana the Great, keep the doors of their senses guarded, are beloved both of gods and men." So saying, he joined the connection, and preaching the Law, pronounced the following Stanza,

> **94. If a man's senses have been brought to a state of tranquillity,**
> **Like horses well broken in by a charioteer,**
> **If he has put away pride, if he is free from the Contaminations,**
> **For such a man the gods cherish deep affection.**

VII. 6. A FANCIED SLIGHT[1]

Like the earth, he is not troubled. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Sāriputta. [178]

For once upon a time, at the conclusion of the rains, Elder Sāriputta, desiring to go forth on an alms-pilgrimage, took leave of the Teacher, paid obeisance to him, and departed with his own retinue. Many other monks took leave of the Elder. In dismissing the monks the Elder mentioned the personal and family name of all of the monks who were known by personal and family names. A certain monk who was not known by a personal and family name said, "Oh, that the Elder would greet me by a personal and family name in dismissing me." But in the great throng of monks the Elder did not

[1] This story is derived from *Aṅguttara*, iv. 373[14]–378[5]. Text: N ii. 178–182.

notice him. Thereupon the monk said to himself, "He does not greet me as he does the other monks," and straightway conceived a grudge against the Elder.

Besides that, the hem of the Elder's garment brushed against the monk, and this also served to intensify the hatred the monk felt towards the Elder. So soon as he knew that the Elder had passed beyond the entrance to the monastery, he approached the Teacher and said to him, "Reverend Sir, Venerable Sāriputta, doubtless thinking to himself, 'I am your Chief Disciple,' struck me a blow that almost broke the chain of my ear. Having so done, without so much as begging my pardon, he set out on his alms-pilgrimage." The Teacher caused the Elder to be summoned. Thereupon Elder Moggallāna the Great and Elder Ānanda thought to themselves, "The Teacher does not know that our oldest brother did not really strike this monk; the Elder will of course roar a lion's roar." [179] Accordingly they decided to convoke an assembly. With key in hand, they opened the doors of the cells, saying, "Approach, Venerable Sirs! Approach, Venerable Sirs! So soon as Venerable Sāriputta is face to face with the Exalted One, he will roar the roar of a lion." So saying, they convoked a full assembly of the monks.

Elder Sāriputta came with the rest, saluted the Teacher, and sat down respectfully on one side. When the Teacher questioned him about the incident, the Elder, instead of saying, "I did not strike that monk," recited his own virtues. Said he, "Reverend Sir, in case any monk has not meditated on the body, he should here find a companion-monk and forsaking him not, go forth on pilgrimage." Then he said, "Reverend Sir, it is as when they cast on the earth what is clean and then cast on the earth what is unclean." He compared his own tranquillity of mind to that of the earth, to that of the severed horns of a bull, to that of a Caṇḍāla youth, to water, fire, wind, removal of impurity; he compared the oppression he suffered through his own body to the oppression of snakes and corpses; he compared the maintenance of his own body to that of protuberances of fat. As the Elder described his own virtues in terms of these nine similes, the great earth shook, nine times in succession, to its ocean boundary. As he employed the similes of the removal of impurity, the Caṇḍāla youth, and the protuberances of fat, those monks who had not yet attained the Fruit of Conversion were unable to restrain their tears; while those who had attained Arahatship were filled with religious emotion.

As the Elder recited his own virtues, [180] remorse pervaded the whole body of the monk who had unjustly slandered him. And straightway he fell at the feet of the Exalted One, admitted that he was guilty of slander, and confessed his fault. The Teacher addressing the Elder, said, "Sāriputta, pardon this deluded man, lest his head split into seven pieces." Thereupon the Elder crouched before the monk, and extending his clasped hands in an attitude of reverence, said to him, "Reverend Sir, I freely pardon this Venerable monk. Let this Venerable monk also pardon me if I have in any way offended against him." Thereupon the monks said, "Behold, brethren, the surpassing goodness of the Elder! He cherishes neither anger nor hatred against this lying, slanderous monk. Instead, he crouches before him, extends his hands in an attitude of reverence, and asks his pardon." When the Teacher heard the talk of the monks, he said, "Monks, what are you talking about?" When they told him, he said, "Monks, it is impossible for Sāriputta and his like to cherish anger or hatred. Sāriputta's mind is like the great earth, like a threshold, like a pool of still water." So saying, [181] he joined the connection, and preaching the Law, pronounced the following Stanza,

95. Like the earth, he is not troubled; like a threshold, such is the virtuous;
He is like a pool of water free from mud. The rounds of existence do not exist for such a man.

VII. 7. THE LOSS OF AN EYE [1]

His thoughts are calm. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a novice of the Elder Tissa. [182]

The story goes that a certain youth of station, residing at Kosambi, retired from the world and became a monk in the Religion of the Teacher. After making his full profession, he was known as Elder Kosambivāsī Tissa. After he had kept residence during the season of the rains at Kosambi, his supporter brought a set of three robes and offerings of ghee and jagghery and laid them at his feet. Said the Elder to him, "What are these, lay disciple?" "Reverend Sir, have you not kept residence with me during the season of the rains?

[1] Text: N ii. 182–186.

Those who keep residence in our monastery always receive these offerings; pray accept them, Reverend Sir." "Never mind, lay disciple, I have no need of them." "Why is that, Reverend Sir?" "I have no novice to perform the usual offices for me, brother." "Reverend Sir, if it be true that you have no novice to minister to your needs, my son will become your novice." The Elder graciously accepted the offer. The lay disciple brought his own son, but seven years old, to the Elder, and committed him into the Elder's hands, saying, "Pray receive him into the Order, Reverend Sir." The Elder moistened the boy's hair, taught him the Formula of Meditation on the first five of the Constituent Parts of the Body, [183] and received him into the Order. The instant the razor touched his hair, he attained Arahatship, together with the Supernatural Faculties.

The Elder, having received the youth into the Order, remained there for a fortnight. Then, deciding to visit the Teacher, he directed the novice to take the requisites, and set out on his journey. On the way he entered a certain monastery. The novice obtained lodging for the Elder and looked after it for him. While he was thus engaged, it grew dark and he was therefore unable to provide a lodging for himself. When the time came for the novice to wait upon the Elder, the novice approached the Elder and sat down. The Elder asked the novice, "Novice, have you not neglected to provide yourself with lodging?" "Reverend Sir, I have had no opportunity to look after a lodging for myself." "Well then, remain with me. It will inconvenience you to lodge outside in the place reserved for visitors." So saying, the Elder taking him with him, entered his own lodging. Now the Elder had not yet attained the Fruit of Conversion, and as soon as he lay down, fell asleep. Thereupon the novice thought to himself, "To-day is the third day during which I have occupied the same lodging with my preceptor. If I lie down to sleep the Elder will commit the offense of sleeping in common. Therefore I will spend the night sitting up." So assuming a cross-legged posture near the bed of his preceptor, he spent the night sitting up.

The Elder rose at dawn and said to himself, "I must cause the novice to go out." So he took a fan which was placed at the side of the bed, struck the mat of the novice with the tip of the palm-leaf, and then, tossing the fan into the air, said, [184] "Novice, go out." The handle of the fan struck the novice in the eye and straightway put out his eye. "What did you say, Reverend Sir?" said the novice. "Rise and go out," was the reply. The novice, instead of saying,

"Reverend Sir, my eye has been put out," covered his eye with one hand and went out. Moreover, when it was time for him to perform his duties as novice, he did not say, "My eye has been put out," nor did he remain seated, but covering his eye with one hand and taking a hand-broom in the other hand, he swept out the privy and the wash-room, after which, setting out water for washing the face, he swept out the Elder's cell.

When he advanced to present the toothstick to the Elder, he presented it to him with only one hand. His preceptor said to him, "This novice is not properly trained. Is it proper for a novice to present a toothstick to teachers and preceptors with one hand?" "Reverend Sir, I know perfectly well what is the proper form, but one of my hands is not disengaged." "What is the matter, novice?" Then the novice told him the whole story, beginning at the beginning. When the Elder heard his story, he was deeply moved and said to himself, "Oh, what a grievous thing I have done!" Then he said to the novice, "Pardon me, most excellent youth; I did not know this. Be my refuge." And extending his clasped hands in an attitude of reverent salutation, he crouched on the ground before the feet of a seven-year-old novice. Then said the novice to him, "It was not for this purpose, Reverend Sir, that I spoke. [185] I said this for the purpose of sparing your feelings. You are not to blame in this matter and neither am I. The round of existences alone is to blame for this.[1] It was because I wished to spare you remorse that I did not tell you the real facts."

The novice tried to comfort the Elder, but he would not be comforted. Overcome with remorse, he took the novice's requisites and proceeded to the Teacher. As the Teacher sat, he observed him approaching. The Elder went to the Teacher, saluted him, and exchanged friendly greetings with him. The Teacher asked him, "Monk, is everything well with you? I trust that you have suffered no excessive discomfort." The Elder replied, "All is well with me, Reverend Sir. I have suffered no excessive discomfort. But here is a young novice whose good qualities surpass anything I have ever seen." "Why, what has he done, monk?" Thereupon the Elder told him the whole story, beginning at the beginning and concluding as follows, "Reverend Sir, when I asked him to pardon me, he said this to me, 'You are not to blame in this matter and neither am I. The round of existences alone is to blame for this. Be not disturbed.'

[1] Cf. Story ix. 10.

Thus he tried to comfort me, appearing to cherish neither anger nor hatred towards me. His good qualities surpass anything I have ever seen." Said the Teacher to the Elder, "Monk, those who have rid themselves of the Depravities cherish neither anger nor hatred towards anyone. On the contrary, their senses are in a state of calm and their thoughts are in a state of calm." So saying, he joined the connection and preaching the Law, pronounced the following Stanza,

96. His thoughts are calm, his speech is calm, his deeds are calm;
Such is the calm of one who has obtained Deliverance by Right Knowledge.

VII. 8. NOT BY THE FAITH OF ANOTHER [1]

That man who is free from credulity. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Sāriputta. [186]

For one day thirty forest-dwellers approached the Teacher, paid obeisance to him, and sat down. The Teacher, seeing that they possessed the requisite faculties for attaining Arahatship, addressed Elder Sāriputta as follows, "Sāriputta, do you believe that the quality of faith, when it has been developed and enlarged, is connected with the Deathless and terminates in the Deathless?" In this manner the Teacher questioned the Elder with reference to the Five Moral Qualities.

Said the Elder, "Reverend Sir, I do not go by the faith of the Exalted One in this matter, that the quality of faith, when it has been developed and enlarged, is connected with the Deathless and terminates in the Deathless. But of course, Reverend Sir, those who have not known the Deathless or seen or perceived or realized or grasped the Deathless by the power of reason, such persons [187] must of necessity go by the faith of others in this matter; namely, that the faculty of faith, when it has been developed and enlarged, is connected with the Deathless and terminates in the Deathless." Thus did the Elder answer his question.

When the monks heard this, they began a discussion: "Elder Sāriputta has never really given up false views. Even to-day he refused to believe even the Supremely Enlightened One." When the Teacher heard this, he said, "Monks, why do you say this? For I

[1] Text: N ii. 186–188.

asked Sāriputta the following question, 'Sāriputta, do you believe that without developing the Five Moral Qualities, without developing Tranquillity and Spiritual Insight, it is possible for a man to realize the Paths and the Fruits?' And he answered me as follows, 'There is no one who can thus realize the Paths and the Fruits.' Then I asked him, 'Do you not believe that there is such a thing as the ripening of the fruit of almsgiving and good works? Do you not believe in the virtues of the Buddhas and the rest?' But as a matter of fact, Sāriputta walks not by the faith of others, for the reason that he has, in and by himself, attained states of mind to which the Paths and the Fruits lead, by the power of Spiritual Insight induced by Ecstatic Meditation. Therefore he is not open to censure." So saying, he joined the connection, and preaching the Law, pronounced the following Stanza,

97. That man who is free from credulity, who knows the Uncreate, who has brought rebirth to an end,
Who has put an end to every occasion of good and evil, who has renounced all desires, that man is the greatest of men.

VII. 9. ELDER REVATA OF THE ACACIA FOREST[1]

In a village. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the Elder Khadiravaniya Revata. [188]

9 a. Revata becomes a monk

When the Venerable Sāriputta renounced eighty-seven crores of treasure and became a monk, three sisters of his, Cālā, Upacālā, and Sīsūpacālā, and two brothers, Canda and Upasena, entered the Religious Life and the youth Revata alone remained at home. His

[1] This story is made up of three independent stories, with a fourth story implied. In 9 a (text: ii. 188¹⁵–192⁵) Revata becomes a monk and retires to the forest. Parallels: *Thera-Gāthā Commentary*, xlii; *Aṅguttara Commentary* on *Etadagga Vagga, Story of Revata*. In 9 b (text: ii. 192⁵–195²³) the Buddha visits Revata, and the monks are entertained by forest-spirits through Sīvali's merit. Parallels: *Thera-Gāthā Commentary*, lx; *Aṅguttara Commentary* on *Etadagga Vagga, Story of Sīvali*. 9 c (text: ii. 196–200) is the story of Sīvali's past deeds. Parallels: *Jātaka* 100: i. 409; *Aṅguttara Commentary* on *Etadagga Vagga, Story of Sīvali*. For the story of Sīvali's birth, see *Dhammapada Commentary*, xxvi. 31; *Udāna*, ii. 8: 15–18; *Jātaka* 100: i. 407–408; *Thera-Gāthā Commentary*, lx; *Aṅguttara Commentary* on *Etadagga Vagga, Story of Sīvali*. Text: N ii. 188–200.

mother thought to herself, [189] "My son Upatissa has renounced all this wealth and become a monk; three sisters of his and two brothers of his have entered the Religious Life; Revata alone remains at home. Should he make a monk of Revata also, all this wealth will be lost and the family stock will be uprooted. I will get him married while he is yet a mere boy."

On his return the Elder Sāriputta addressed the monks as follows, "Brethren, should Revata come here desiring to become a monk, you are to make a monk of him the moment he arrives; my mother and father hold false views; why should their permission be asked? I myself am Revata's mother and father."

When the boy Revata was only seven years old, his mother made preparations for his marriage. She selected a girl of good family, appointed a day for the wedding, adorned the boy with handsome garments and costly ornaments, and accompanied by a large retinue, accompanied him to the house of the girl's parents. The kinsfolk of both parties were present at the festivities, and placing their hands in a bowl of water, pronounced blessings and wished them prosperity, saying to the bride, "May you behold the Truth your grandmother beheld; may you live long, even as your grandmother."

The youth Revata thought to himself, "What do they mean by 'the Truth her grandmother beheld'?" And he asked them, "Which woman is her grandmother?" They said to him, "Sir, do you not see that woman a hundred and twenty years old with broken teeth and gray hair, [190] full of wrinkles, her body marked with moles, crooked as a Λ-shaped rafter? That is her grandmother." "But will my wife look like that some day?" "Sir, she will if she lives." Revata thought to himself, "Can it be that even so beautiful a body as that of my wife will so change for the worse through old age? This must be what my brother Upatissa saw. This very day it behooves me to run away and become a monk."

Kinsmen assisted the youth and his bride to enter a carriage, and they started out all together. When they had gone a little way, Revata informed them that he wished to relieve himself and said, "Just stop the carriage and I will step out and return immediately." He stepped out of the carriage, went into a certain thicket, remained there a little while, and then returned. A second and a third time he made the same excuse, stepped down from the carriage, and climbed back again. His kinsmen made up their minds, "Doubtless these calls of nature are habitual with him," and therefore did not keep close watch

of him. When they had gone a little way farther, he made the same excuse, stepped down out of the carriage, and saying, "You drive on ahead; I will follow after you slowly," disappeared in the direction of a thicket. When his kinsmen heard him say, "I will follow after you," they drove on ahead. [191]

Now in this region lived thirty monks; and when Revata had made good his escape, he went to them, paid obeisance to them, and said, "Reverend Sirs, receive me into the Order." "Brother, you are adorned with all the adornments; we know not whether you are a king's son or a courtier's son; how can we receive you into the Order?" "Don't you recognize me, Reverend Sirs?" "We do not, brother." "I am the youngest brother of Upatissa." "Who is this 'Upatissa'?" "It is just as I say, Reverend Sirs; the reverend monks call my brother 'Sāriputta,' and therefore do not know who is meant when the name 'Upatissa' is mentioned." "Why, are you the youngest brother of Sāriputta?" "Yes, Reverend Sir." "Well then, come! This is the very thing your brother enjoined upon us." So they removed his jewels, received him into the Order, and sent word to the Elder.

When the Elder received the message, he said to the Exalted One, "Reverend Sir, since the forest-monks have sent me word, 'Revata has been received into the Order,' I should like to go and see him and then return." The Teacher withheld his permission, saying to him, "Remain here for the present, Sāriputta." But after a few days the Elder made the same request, and the Teacher withheld his permission as before, saying, "Remain here for the present, Sāriputta; we will go there together later."

The novice said to himself, "If I continue to reside here, [192] my kinsmen will follow me and summon me to return home." Therefore he obtained from the monks a Formula of Meditation as far as Arahatship, took bowl and robe, and set out on his alms-pilgrimage. After journeying a distance of thirty leagues he came to an acacia forest, and there he took up his residence for the season of the rains. Before the three months of the rainy season had passed, he attained Arahatship together with the Supernatural Faculties.

9 b. The Buddha visits Revata

After the terminal festival the Elder Sāriputta again requested the Teacher to permit him to go to his brother. The Teacher said,

"We too will go, Sāriputta," and set out with five hundred monks. When they had gone a little way, the Elder Ānanda, standing at a fork in the road, said to the Teacher, "Reverend Sir, there are two roads to the place where Revata resides: one is protected and is sixty leagues long and men live thereon; the other is a direct route, thirty leagues long, infested by evil spirits; which one shall we take?" "Well, Ānanda, did Sīvali accompany us?" "Yes, Reverend Sir." "If Sīvali is with us, take the direct route by all means." We are told that the Teacher did not say, "I will see to it that you are provided with broth and rice; take the short route," because he knew within himself, "This is the place where each of these monks will receive gifts that are the fruit of a work of merit;" therefore he said, "If Sīvali is with us, take the direct route."

As soon as the Teacher set foot on that road, the forest-deities, thinking to themselves, "We will do honor to the noble Elder Sīvali," erected rest-houses a league apart, all along the route; and permitting the monks to go no farther than a league, they rose early in the morning, [193] and taking heavenly broth, rice, and other provisions, they went about asking, "Where is the noble Elder Sīvali seated?" The Elder presented to the Congregation of Monks presided over by the Buddha the alms they brought him. Thus the Teacher, together with his retinue, went a long and difficult journey of thirty leagues, enjoying the fruit of the merit acquired by one Elder, Sīvali.

As soon as the Elder Revata learned that the Teacher was approaching, he created by magic a Perfumed Chamber for the Exalted One, and likewise for the monks five hundred pinnacled residences, five hundred covered walks, and five hundred night-quarters and day-quarters. The Teacher spent an entire month there as his guest, enjoying during his stay the fruit of the merit of a single Elder, Sīvali.

But there were two old monks living there who, when the Teacher entered the acacia forest, said to themselves, "How will this monk be able to perform his meditations while engaged in all this new work? The Teacher shows favoritism to one who is the youngest brother of Sāriputta in coming to live with the builder of all this new work."

As the Teacher surveyed the world on the morning of that day, he saw those two monks and became aware of their disposition of mind. So when he had resided there for a month and the day came for him to depart, he resolved that those monks should forget to take with them their measure of oil and their water-vessel and their sandals.

Accordingly when he came to depart, withdrawing just beyond the entrance to the monastery, he sent forth his magical power. [194]

Straightway those monks exclaimed, "I have forgotten this and that;" "I have forgotten it too;" and both turned to retrace their steps. But they were unable to find the place where they had left their belongings, and as they wandered about, the thorns of the acacia-trees pierced their feet. Finally they saw their belongings hanging on the branch of an acacia-tree and taking them with them, departed.

The Teacher with the Congregation of Monks remained for yet another month, enjoying the fruit of the merit of the Elder Sīvali, and then went into residence at Pubbārāma. Those two old monks bathed their faces early in the morning and said, "Let us go to the house of Visākhā the giver of alms to pilgrims and drink broth." So they went there and sat down, drinking broth and eating hard food. Visākhā asked them, "Reverend Sirs, did you accompany the Teacher to the place where the Elder Sīvali resides?" "Yes, lay disciple." "A charming place, Reverend Sirs, where the Elder resides." "Where does its charm come in? It's a jungle of acacia-trees full of white thorns, lay disciple, fit only for ascetics to live in."

Shortly afterwards two young monks came to the door. The lay disciple provided them with broth and hard food and asked them the same question. They replied, "Lay disciple, it is impossible to describe in words the Elder's place of residence; it is like the heavenly palace Sudhammā, formed by magical power." The lay disciple thought to herself, "The visiting monks who came first said one thing and these monks say quite another. It must be that when the Teacher sent forth his magical power, the visiting monks who came first forgot something and had to go back again; on the other hand these monks [195] must have gone there at the time when it was fashioned and perfected by magical power. Knowing the true explanation by her own wisdom, she waited, saying, "I will ask the Teacher when he comes."

At that very moment the Teacher, surrounded by the Congregation of Monks, came to the house of Visākhā and sat down in the seats prepared for them. Visākhā reverently ministered to the Congregation of Monks presided over by the Buddha and at the end of the meal paid obeisance to the Teacher and asked him the following question, "Reverend Sir, some of the monks who accompanied you say, 'The place where the Elder Revata resides is a forest, a

jungle of acacias;' others say that it is a charming place; what is the explanation of this?" The Teacher replied, "Lay disciple, whether it be in a village or in a forest, or in what place soever Arahats reside, that place is full of delight." And joining the connection, he preached the Law by pronouncing the following Stanza,

98. In a village it may be, or in a forest, on the sea, or on dry land;
No matter where the Arahats reside, that spot is full of delight. [196]

At another time the monks began a discussion. "Brethren, why was it that the Elder Sīvali remained for seven days and seven months and seven years in his mother's womb? Why was it that he was tormented in Hell? How did he come to reach the pinnacle of gain and honor?" The Teacher heard the discussion, asked them what it was about, and when they told him, related the story of the Venerable Elder's deed in a former existence.

9 c. Story of the Past: The offering of honey and the siege of a city

Monks, ninety-one cycles of time ago the Exalted Vipassī appeared in the world, and on a certain occasion making an alms-pilgrimage in the country, returned to the city of his father. The king prepared hospitable offerings for the Congregation of Monks presided over by the Buddha and sent word to the citizens, "Come and share in my offerings." Having done so, they made up their minds, "We will give offerings yet more abundant than those given by the king." So they invited the Teacher, prepared offerings on the following day, and sent an invitation to the king. The king came and seeing their offerings, invited the Teacher for the following day, saying to himself, "I will give offerings yet more abundant than these." But the king could not outdo the citizens, nor the citizens the king; the sixth time the citizens resolved, "To-morrow we will give such offerings that it will be impossible for the king to say that this or that is lacking in our offerings." So on the following day they prepared offerings, and looking to see what might be lacking, [197] they observed that there was plenty of honey in cooked form, but no fresh honey. Therefore they sent men out of the four gates of the city to seek fresh honey, providing each man with a thousand pieces of money.

Now it happened that a certain countryman, going to see the village headman, caught sight of a honeycomb on the branch of a tree by the side of the road. Driving the flies away, he cut off the branch and taking honeycomb, branch and stick, he entered the city, intending

to give it to the village headman. One of the men who had been sent out to seek fresh honey saw him and asked him, "Sir, is that honey for sale?" "No, master, it is not for sale." "Never mind, take this penny and give me the honey." The countryman thought to himself, "This honeycomb is not worth even a farthing, but this man offers me a penny for it. I suppose he has a great many pennies; I had best raise the price." So he replied, "I will not give it to you for that." "Well then, take twopence." "I will not give it to you for so little as twopence." The countryman continued to raise the price until finally the man offered him a thousand pieces of money, whereupon he let him have the honey.

Then he said to the man, [198] "Are you crazy, or have you no way of spending your money? This honey isn't worth a farthing, but you offer me a thousand pieces of money for it; what is the explanation of this?" "That is perfectly true, sir; but I have some use for this honey and I will tell you what it is." "What is it, master?" "We have prepared bounteous offerings for the Buddha Vipassī and his retinue of sixty-eight thousand monks, but we have no fresh honey; that is why I want it." "If that is the case, I will not sell it for a price; if I may receive the merit of the offering, I will give it to you." When the man returned and related the incident to the citizens, the citizens, impressed with the firm faith of the giver, assented, saying, "Good! good! let him receive the merit of the offering."

So the citizens provided seats for the Congregation of Monks presided over by the Buddha, gave them broth and hard food, and then had a great silver vessel brought and strained the honeycomb. The same man also brought a pot of curds as a present, poured the curds also into the vessel, mixed them with the honey, and offered the food to the Buddha and to the Congregation of Monks over which he presided. All took as much as they required and there was more than enough for all. [199]

(We must not ask ourselves the question, "How was it that so little food sufficed for so many?" For this was brought about by the supernatural power of the Buddha; and the power of a Buddha is inconceivable. "He who ponders the Four Inconceivables will go mad.")

Having wrought a good work so slight, the countryman was reborn, when the term of life allotted to him had come to an end, in the World of the Gods. After passing through the round of existence for a very long period of time, he passed at length from the World of the Gods and was reborn as the Prince Royal of Benāres. On the death

of the king his father, he succeeded to the throne. Straightway resolving, "I will take a certain city," he invested the city and sent word to the citizens, "Give me battle or the kingdom." They replied, "We will give neither battle nor the kingdom." So saying, they went forth from the lesser gates, procured firewood, water, and so forth, and did all that was necessary to maintain a defense. The king guarded the four principal gates and besieged the city for seven months and seven years.

Now his mother asked what her son was doing, and on learning the facts, said, "My son is a simpleton. Go tell him to close the lesser gates and blockade the city completely." When the king received his mother's message, he did as she told him to. The citizens were unable any longer to leave the city, and on the seventh day killed their own king and gave the kingdom to the hostile king. Because he committed this act, he was reborn at the end of his life in the Hell of Avīci. [200] After suffering torment in this Hell until this great earth was elevated a league, because he closed the four lesser gates, he passed from that existence, was conceived in the womb of his mother, and remained in her womb for seven months and seven years, lying across the mouth of the womb for seven days. Thus, monks, through the demerit acquired by Sīvali in besieging the city at that time, he was tormented in Hell for so long a period; and because he closed the lesser gates, when he was conceived in the womb of his mother, he remained in her womb for so long a time; because he gave the fresh honey in alms, he reached the pinnacle of gain.

Again another day the monks began a discussion. "How great was the novice's gain! How great was the merit through which one man was able to erect for five hundred monks five hundred pinnacled residences!" The Teacher came in and asked them, "Monks, what is it that you are sitting here now talking about?" When they told him, he said to them, "Monks, my son is attached neither to good nor to evil; he has renounced both." So saying, he pronounced the following Stanza in the Brāhmaṇa Vagga,

412. Whosoever in this world has escaped from the bonds of good and of evil,
Whosoever is free from sorrow, free from defilement, free from impurity, him I call a Brahman.

VII. 10. A COURTEZAN TEMPTS A MONK[1]

Delightful are the woods. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain woman. [201]

We are told that a certain monk who lived by his alms-bowl, got a Subject of Meditation from the Teacher and retired to a dilapidated pleasure garden for the purpose of meditation. Now a certain courtezan made an assignation with a man, saying, "I will go to such and such a place and you meet me there." The woman kept the assignation, but the man did not. For some time she watched in vain the path by which she expected him to come. Finally, disappointed at his failure to keep his assignation, she strolled hither and thither and went into the pleasure garden. There she saw the monk sitting cross-legged. Looking this way and that, and seeing no one else about, she said to herself, "Here is a man; I will throw his thoughts into confusion." So standing in front of the monk, she took down her undergarment several times and put it on again, unloosened her hair and bound it up again, and clapped her hands and laughed. The Elder became excited; his whole body, in fact, was suffused with excitement. "What does this mean?" thought he.

The Teacher considered within himself, "A monk obtained a Subject of Meditation from me and went forth to perform his meditations. How is he getting on?" Seeing that woman, and observing her evil conduct, and perceiving that her evil conduct was upsetting the Elder, still remaining seated in his Perfumed Chamber, he spoke as follows, [202] "Monks, there is no delight where those abide who seek after their lusts. But where those abide who are free from passion, that place is full of delight." So saying, he sent forth a radiant image of himself, and instructing the Elder in the Law, pronounced the following Stanza,

99. Delightful are the woods; where the man of the world finds no delight,
There they that are free from passion find delight, not they that seek after their lusts.

At the conclusion of the Stanza that Elder, seated as he was, attained Arahatship, together with the Supernatural Faculties.

[1] Cf. Story xxvi. 32. Text: N ii. 201–202.

BOOK VIII. THOUSANDS, SAHASSA VAGGA

VIII. 1. A PUBLIC EXECUTIONER [1]

Though a speech consist of a thousand words. This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to Copper-tooth, a public executioner. [203]

We are told that five hundred thieves less one made a living by plundering villages and other acts of violence. Now a certain man with copper-colored teeth and tawny skin, his body covered with scars, came to them and said, "Let me also live with you." They took him to the ringleader of the thieves, saying, "This man also wishes to live with us." The ringleader of the thieves looked at the man and thought to himself, "This man's nature is inordinately cruel. He is capable of cutting out the breast of his mother and eating it, or of drawing the blood from the throat of his father and drinking it." Therefore he refused his request, saying, "It will not do for this man to live with us."

Although he had thus been refused admission to the band of thieves, he went and won the favor of a certain pupil of the ringleader by his courteous attentions to him. This pupil took the man with him, approached the ringleader of the thieves, and said to him, "Master, this man is a dutiful servant of ours; bestow your favor on him." Having made this request, he turned the man over to the ringleader of the thieves. [204]

One day the citizens joined forces with the king's men, captured those thieves, took them to court, and arraigned them before the lords of justice. The justices ordered their heads to be chopped off with an axe. "Who will put these men to death?" said the citizens. After a thorough search they were unable to find a single man who was willing to put them to death. Finally they said to the ringleader of the thieves, "You put these men to death, and we will spare your life and give you a rich reward besides. You kill them." But because

[1] Text: N. ii. 203–209.

they had lived with him, he also was unwilling to put them to death. In like manner also all of the five hundred less one refused when asked. Last of all they asked that scarred, tawny, copper-tooth. "Yes, indeed," said he, consenting. So he put to death all the thieves, and in return received his life and rich gifts besides.

In like manner also they brought in five hundred thieves from the country to the south of the city and arraigned them before the justices. When the justices ordered their heads to be chopped off, they asked each thief, beginning with the ringleader, to put his companions to death, but found not a single one willing to act as executioner. Then they said, "The other day a certain man put five hundred thieves to death. Where is he?" "We saw him in such and such a place," was the reply. So they summoned him and said to him, "Put these men to death, and you will receive a rich reward." "Yes, indeed," said he, consenting. So he put them all to death and received his reward.

The citizens consulted together and said, "This is a most excellent man. We will make him permanent executioner of thieves." So saying, they gave him the post. [205] Later on, they brought in five hundred thieves also from the west and still later five hundred also from the north, and he put them all to death. Thus he put to death two thousand thieves brought in from each of the four cardinal points. As time went on, and one or two men were brought in each day, he put them all to death. For a period of fifty-five years he acted as public executioner.

In old age he could no longer cut off a man's head with a single blow, but was obliged to deliver two or three blows, causing much unnecessary suffering to the victims. The citizens thought to themselves, "We can get another executioner of thieves. This man subjects his victims to much unnecessary torture. Of what use is he any longer?" Accordingly they removed him from his office. During his term of office as executioner of thieves, he had been accustomed to receive four perquisites: old clothes for him to wear, milk-porridge made with fresh ghee for him to drink, jasmine flowers wherewith to deck himself, and perfumes wherewith to anoint himself. But these four perquisites he received no longer. On the day he was deposed from office, he gave orders that milk-porridge should be cooked for him. And taking with him old clothes and jasmine flowers and perfumes, he went to the river and bathed. Having so done, he put on the old clothes, decked himself with garlands, anointed his

limbs, and went home and sat down. They set before him milk-porridge made with fresh ghee [206] and water for rinsing the hands.

At that moment Elder Sāriputta arose from a state of trance. Said he to himself, "Where ought I to go to-day?" Surveying his rounds for alms, he saw milk-porridge in the house of the former executioner. Considering within himself, "Will this man receive me kindly?" he became aware of the following, "This excellent man will receive me kindly and will thereby gain a rich reward." So the Elder put on his robe, took his bowl, and showed himself at the door of the former executioner's house.

When the man saw the Elder, his heart was filled with joy. Thought he to himself, "For a long time I have acted as executioner of thieves, and many are the men I have put to death. Now milk-porridge has been prepared in my house, and the Elder has come and stands at my threshold. Now ought I to present alms to his reverence." So he removed the porridge which had been set before him, approached the Elder, and paid obeisance to him. And escorting him into his house, he provided him with a seat, poured the milk-porridge into his bowl, spread fresh ghee thereon, and standing beside him, began to fan him.

Now not for a long time had he tasted milk-porridge, and therefore desired greatly to drink thereof. The Elder, knowing his desire, said to him, "Lay disciple, drink your own porridge." The man placed the fan in the hand of another and drank the porridge. The Elder said to the man who was fanning him, "Go fan the lay disciple instead." So while he was being fanned, he filled his belly with porridge, and then went and resumed fanning the Elder. When the Elder had finished his meal, [207] he took his bowl.

When the Elder began the words of thanksgiving to his host, the man was not able to fix his mind on the Elder's discourse. The Elder, observing this, said to him, "Lay disciple, why is it that you are not able to fix your mind on my discourse?" "Reverend Sir, for a long time I have done deeds of cruelty; I have put many men to death. It is because I keep recalling my own past deeds, that I am unable to fix my mind on your reverence's discourse." The Elder thought to himself, "I will play a trick on him." So he said to the man, "But did you do this of your own free will, or were you made to do it by others?" "The king made me do it, Reverend Sir." "If that is the case, lay disciple, what wrong did you do?" The bewildered disciple thought, "According to what the Elder says, I have done no wrong."

Said he to the Elder, "Very well, Reverend Sir, continue your discourse."

As the Elder pronounced the words of thanksgiving, the man's mind became tranquil; and as he listened to the Law, he developed the quality of patience, and progressed in the direction of the Path of Conversion. When the Elder had completed the words of thanksgiving, he departed. The lay disciple accompanied him a little way and then turned back. As the lay disciple was returning, an ogress came along in the form of a cow, struck him with her shoulder, and killed him. So he died and was reborn in the World of the Tusita gods.

The monks began a discussion in the Hall of Truth: "He who was an executioner of thieves, he who for fifty-five years committed acts of cruelty, to-day was relieved of his office, to-day gave alms to the Elder, to-day met death. Where was he reborn?" The Teacher came in and asked them, "Monks, what are you sitting here now talking about?" When they told him, [208] he said, "Monks, he has been reborn in the World of the Tusita gods." "What say you, Reverend Sir? he who killed men for so long a time has been reborn in the World of the Tusita gods?" "Yes, monks. A great and good spiritual counselor did he receive. He heard Sāriputta preach the Law, and profiting thereby, acquired knowledge. When he departed from this existence, he was reborn in the World of the Tusita gods." So saying, he pronounced the following Stanza,

> He who was executioner of thieves in the city listened to words well spoken,
> Gained patience accordingly, went to heaven, and is in joy.

"Reverend Sir, there is no great power in words of thanksgiving, and this man had done much wrong. How could he gain Specific Attainment with so little?" The Teacher replied, "Monks, do not measure the Law I have preached as being little or much. One saying possessed of meaning is of surpassing merit." So saying, he instructed them in the Law by pronouncing the following Stanza,

> 100. Though a speech consist of a thousand words, if the sentences lack meaning,
> Better were a single sentence full of meaning, which if a man hear, he is at peace.

VIII. 2. CONVERSION OF BĀHIYA DĀRUCĪRIYA[1]

Though a Stanza consist of a thousand words. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the Elder Bāhiya Dārucīriya.

For once upon a time a party of men put to sea in a boat. When they were well out to sea, the boat sprang a leak. [210] Thereupon all of the men, with a single exception, became food for fishes and tortoises. Only one man, who seized a plank and struggled with all his might, succeeded in reaching land near Suppāraka Port. When he came to land, he lacked both under and upper garments. So for lack of anything better, he wrapped himself with dry twigs and sticks and bark, and obtaining a potsherd from the royal household, went to Suppāraka Port. All who saw him gave him broth, rice-porridge and other kinds of food, and did reverence to him, saying, "This is some Arahat."

Thought he, "If I clothe myself in under and upper garments of fine texture, I shall no longer receive gain and honor." Therefore he avoided such garments, using only the bark of trees to clothe himself withal. As many persons greeted him with the salutation "Arahat! Arahat!" the following consideration presented itself to his mind, "Am I perhaps one of those who are Arahats in this world, or who have entered the Path leading to Arahatship?" Thereupon a certain thought occurred to a deity who was a former blood-relative of his.

2 a. Digression: Story of the Past

By "former blood-relative" is meant one who formerly practiced meditation with him. It appears that in former times, when the religion of Kassapa Possessed of the Ten Forces was disappearing from the earth, seven monks, observing with regret a change for the worse in the conduct of probationers, novices, and others, said to themselves, "So long as our religion has not yet disappeared, we will make our own salvation sure." So after reverencing their golden shrine, they entered the forest, and seeing a certain mountain, [211] they said, "Let those who still cherish attachment for the life of this world turn back; let those who have rid themselves of attachment ascend

[1] This story is derived from *Udāna*, i. 10: 6–9. Cf. also *Aṅguttara Commentary* on *Etadagga Vagga, Story of Bāhiya Dārucīriya*. Text: N ii. 209–217.

this mountain." Thereupon they set up a ladder, and all of them ascended the mountain, whereupon they kicked the ladder down and devoted themselves to meditation. After but a single night had passed, one of them, the Elder of the Assembly, attained Arahatship.

The Elder of the Assembly chewed a toothstick of betel at Lake Anotatta, rinsed his mouth, brought food from North Kuru and said to those monks, "Brethren, chew this toothstick, rinse your mouths, and then eat this food." But this they refused to do, saying, "But, Reverend Sir, did we make the following agreement, 'All shall eat the food brought by him who first attains Arahatship'?" "We made no such agreement, brethren." "Well then, if, like you, we also develop Specific Attainment, we will bring food for ourselves and eat it." On the second day the Second Elder attained the Fruit of the Third Path, whereupon he likewise brought food to the monks and invited them to eat it. But they said, "But, Reverend Sir, did we agree not to eat the food brought by the Chief Elder, but to eat that which should be brought by a subordinate Elder?" "We did not so agree, brethren." "In that case, if, like you, we also develop Specific Attainment, we shall be able by our own unaided efforts to provide ourselves with food, and we shall so provide ourselves with food." Thus did they refuse to eat the food he had brought.

Of the seven monks, the Elder of the Assembly who had attained Arahatship passed into Nibbāna, he who had attained the Fruit of the Third Path was reborn in the Brahmā world, [212] and the remaining five, unable to develop Specific Attainment, wasted and withered away, died on the seventh day, and were reborn in the World of the Gods. In the period of this present Buddha they passed from that state of existence, and were reborn in various households. One of them was King Pukkusāti, one was Kumāra Kassapa, one was Dārucīriya, one was Dabba the Malla, and one was the monk Sabhiya. The term "former blood-relative" therefore refers to the monk who was reborn in the Brahmā world.

2. Conversion of Bāhiya Dārucīriya, concluded

To this denizen of the Brahmā world, then, occurred the following thought, "This man was associated with me in setting up the ladder and in the ascent of the mountain and in the practice of meditation; but now he has adopted false views, and by his present course of conduct he is in danger of perdition; I will stir him up." Accordingly

he approached him and spoke thus, "Bāhiya, you are not an Arahat, nor have you entered the Path that leads to Arahatship; moreover the course that you have adopted is not such that you will thereby attain Arahatship or enter the Path that leads to Arahatship." As Mahā Brahmā, poised in the air, spoke these words, Bāhiya looked upon him and thought to himself, "Oh, what a plight I am in! I thought to myself, 'I am an Arahat;' but yonder spirit says to me, 'You are not an Arahat, nor have you entered the Path that leads to Arahatship.' [213] Is there perhaps any other Arahat in the world?"

Accordingly Bāhiya asked the spirit, "Deity, are there perhaps now in the world Arahats or those who have entered the Path leading to Arahatship?" Then the deity informed him as follows, "Bāhiya, there lies to the north a city named Sāvatthi; and there, at the present time, dwells he that is the Exalted One, the Arahat of Arahats, the Supremely Enlightened; and he that is the Exalted One, the Arahat of Arahats, preaches the Truth of Arahatship."

As Bāhiya listened in the night time to the speech of the deity, he became greatly agitated in mind; and instantly departing from Suppāraka, in the space of one night he arrived at Sāvatthi. The entire distance of a hundred and twenty leagues he traveled in the space of one night; but when he went thus, he went by the supernatural power of the deity. (Others would say, "by the supernatural power of the Buddha.") At the moment when he arrived, the Teacher had entered the city for alms. When Bāhiya had breakfasted, he observed many monks taking their exercise in the open air by walking up and down, and he asked them, "Where is the Teacher now?" Said the monks, "He has just entered Sāvatthi for alms." Then the monks asked Bāhiya, "But whence have you come?" "I have come from Suppāraka." "When did you leave Suppāraka?" [214] "Yesterday evening." "You have come a long way. Just sit down, bathe your feet, anoint them with oil, and rest yourself a while. When the Teacher returns you will see him." "Reverend Sir, I know not when the Teacher may die, or when I may die myself. I came here in the space of but a single night, neither stopping nor sitting down anywhere to rest. I have come a journey of a hundred and twenty leagues. So soon as I have seen the Teacher, I will rest myself."

When he had thus spoken, his body all of a tremble, he entered Sāvatthi and beheld the Exalted One making his round for alms with the incomparable grace of a Buddha. Said he to himself, "It is a long time indeed since I have seen Gotama the Supremely Enlight-

ened." And from the point where he had first seen him, he proceeded with his body inclined in an attitude of profound reverence; even as he stood in the street, he paid obeisance to him with the Five Rests, and took him firmly by the ankles, and spoke thus to him, "Let the Exalted One teach me the Law; let the Happy One teach me the Law, that it may avail for a long time to come to my welfare and salvation."

But the Teacher turned him away, saying, "You come out of due season, Bāhiya; I have entered among the houses for alms." When Bāhiya heard these words, he said, "Reverend Sir, as I have passed through the round of existences, I have not before received material food. I know not the hour when you or I shall die: teach me the Law." But the Teacher turned him away the second time as before. (This, we are told, was the thought that occurred to him, "From the time this man first saw me, his whole body has been suffused with joy; from the great shock of joy he has received, though he should listen to the Law, he would not be able to comprehend it; [215] let him remain for a time in a state of placid equanimity. Moreover, by reason of the fact that he has come a journey of a hundred and twenty leagues in but a single night, his weariness is great; just let this subside.") Therefore did the Teacher turn him away twice. When Bāhiya put his request the third time, the Teacher, remaining where he was in the street, said to him:

"Therefore, Bāhiya, thus you must learn: In the seen, there can be only what is seen; in the heard, there can be only what is heard; in the thought, there can be only what is thought; in the known, there can be only what is known. For, Bāhiya, thus you must learn: Since, Bāhiya, for you, in the seen there can be only what is seen, in the heard what is heard, in the thought what is thought, in the known what is known, therefore you, Bāhiya, are not here. Since you, Bāhiya, are not here, therefore you, Bāhiya, are neither in this world, nor in the next world, nor betwixt the two. This alone is the end of suffering."

Even as Bāhiya listened to the Teacher's discourse, he threw off all the Depravities and obtained Arahatship, together with the Supernatural Faculties. Straightway he asked the Teacher to admit him to the Order. Upon this the Teacher asked him, "Have you bowl and robe complete?" "I have not bowl and robe complete," replied Bāhiya. Then said the Teacher to him, "Well then, seek bowl and robe." So saying, the Teacher went his way.

We are told that during the period of twenty thousand years during which Bāhiya practiced meditation, he never did a single monk the favor of presenting him with bowl and robe; but that he used to say, "A monk ought to provide himself with his own requisites without looking to another; he ought through his own unaided efforts to provide himself with food;" and that the Teacher, knowing this, and knowing that for this reason he would not obtain bowl and robe created by supernatural power, did not admit him to the Order with the usual formula, "Come, monk!"

As Bāhiya was seeking bowl and robe, a certain ogress in the form of a heifer approached, struck him with her left shoulder, and deprived him of life. The Teacher, after making his round for alms and after eating his breakfast, came forth with a large company of monks, [216] and saw the body of Bāhiya lying prostrate on the dust-heap. Straightway he commanded the monks as follows, "Monks, bring a litter which stands at the door of a certain house, carry the body of this man out of the city, burn it, and erect a mound over the remains." The monks did so, and having so done, returned to the monastery, approached the Teacher, told him what they had done, and inquired about the future state of the dead man.

Thereupon the Teacher announced that he had passed into Nibbāna, and assigned him preëminence, saying, "Monks, preëminent among my disciples and monks who are quick to learn the truth is Bāhiya Dārucīriya." Then the monks asked him, "Reverend Sir, you say, 'Bāhiya Dārucīriya has attained Arahatship;' when did he attain Arahatship?" "Monks, it was when he heard me preach the Law." "But when did you preach the Law to him?" "While I was making my rounds for alms, standing in the middle of the street." "Was not the discourse you delivered standing in the middle of the street an extremely short one, Reverend Sir? How was it that he developed Specific Attainment after hearing so very little?" Then said the Teacher to them, "Monks, do not measure my Law as being 'little' or 'much.' There is no virtue even in many thousands of Stanzas. A single sentence of a Stanza, which contains the truth, is better." And when he had thus spoken, he joined the connection, and preaching the Law, he pronounced the following Stanza,

101. Though a Stanza consist of a thousand words, if the sentences lack meaning,
Better were a single sentence of a Stanza, which if a man hear he is at peace.

VIII. 3. THE MAIDEN WHO MARRIED A THIEF[1]

Though one should recite a hundred Stanzas. This religious instruction was given by the Teacher while he was in residence at Jetavana concerning Kuṇḍalakesī. [217]

A rich merchant of Rājagaha, it seems, had an only daughter who was about sixteen years of age, and she was exceedingly beautiful and fair to see. (When women reach this age, they burn and long for men.) Her mother and father lodged her on the topmost floor of a seven-storied palace in an apartment of royal splendor, and gave her only a single slave-woman to wait upon her.[2]

Now one day a young man of station was caught in the act of robbery. They bound his hands behind his back and led him to the place of execution, scourging him with lashes at every cross-roads. The merchant's daughter heard the shouts of the crowd, said to herself, "What is that?" looked down from the top of the palace, and saw him. [218]

Straightway she fell in love with him. So great, in fact, was her longing for him that she took to her bed and refused to eat. Her mother asked her, "What does this mean, my dear daughter?" "If I can have that young man who was caught in the act of committing robbery and who was led through the streets, life will be worth living; if not, life is not worth living; I shall die here and now." "Do not act in this manner, my dear daughter; you shall have some one else for your husband, some one who is our equal in birth and family and wealth." "I will have no one else; if I cannot have this man I shall die."

The mother, unable to pacify her daughter, told the father; but the father likewise was unable to pacify his daughter. "What is to be done?" thought he. He sent a thousand pieces of money to the king's officer who had captured the robber and who was accompanying him to the place of execution, saying, "Take this money and send the robber to me." "Very well!" said the king's officer. He took the

[1] Parallels: *Aṅguttara Commentary*, *JRAS.*, 1893, 771–785; *Theri-Gāthā Commentary*, xlvi: 99–102; *Jātaka* 318: iii. 58–63; *Jātaka* 419; iii. 435–438; *Peta-Vatthu Commentary*, i. 1: 3–9; *Kathāsaritsāgara* (Tawney's translation), ii. 493. Text: N ii. 217–227.

[2] Cf. the beginning of stories ii. 3, viii. 12, and ix. 8.

money, released the robber, had another man put to death, and sent word to the king, "The robber has been executed, your majesty."

The merchant gave his daughter in marriage to the robber. She resolved to win the favor of her husband; and from that time on, adorned with all her adornments, she prepared her husband's meals with her own hand. After a few days the robber thought to himself, "When can I kill this woman, take her jewels and sell them, and so be able to take my meals in a certain tavern? This is the way!"

He took to his bed and refused to eat. She came to him and asked, "Are you in pain?" "Not at all, wife." "Then perhaps my mother and father are angry with you?" "They are not angry with me, wife." "What is the matter, then?" "Wife, that day when I was bound [219] and led through the streets, I saved my life by vowing an offering to the deity that lives on Robbers' Cliff; likewise it was through his supernatural power that I gained you for my wife. I was wondering how I could fulfill my vow of an offering to the deity." "Husband, do not worry; I will see to the offering; tell me what is needed." "Rich rice-porridge, flavored with honey; and the five kinds of flowers, including the lāja flower." "Very well, husband, I will make ready the offering."

Having prepared the whole offering, she said to her husband, "Come, husband, let us go." "Very well, wife; let your kinsmen remain behind; put on your costly garments and adorn yourself with your precious jewels, and we will go gayly, laughing and disporting ourselves." She did as she was told. When they reached the foot of the mountain, the robber said to her, "Wife, from this point on let us two go alone; we will send back the rest of the company in a conveyance; you take the vessel containing the offering and carry it yourself." She did as she was told.

The robber took her in his arms and climbed the mountain to the top of Robbers' Cliff. (One side of this mountain men can climb; but the other side is a precipitous cliff, from the top of which robbers are flung, being dashed to pieces before they reach the bottom; therefore it is called "Robbers' Cliff.") Standing on the top of the mountain, she said, "Husband, present the offering." Her husband made no reply. Again [220] she spoke, "Husband, why do you remain silent?" Then he said to her, "I have no use for the offering; I deceived you in bringing you here with an offering." "Then why did you bring me here, husband?" "To kill you, seize your jewels, and escape." Terrified with the fear of death, she said to him, "Hus-

band, both my jewels and my person belong to you; why do you speak thus?" Over and over again she pleaded with him, "Do not do this;" but his only reply was, "I will kill you." "After all, what will you gain by killing me? Take these jewels and spare my life; henceforth regard me as your mother, or else let me be your slave-woman and work for you." So saying, she recited the following Stanza,

> Take these golden bracelets, all set with beryls.
> Take all, and welcome; call me your slave-woman.

The robber, hearing this, said to her, "Despite what you say, were I to spare your life, you would go and tell your mother and father all. I will kill you. That is all. Lament not with vehement lamentation." So saying, he recited the following Stanza,

> Lament not overmuch; tie up your possessions quickly.
> You have not long to live; I shall take all your possessions. [221]

She thought to herself, "Oh, what a wicked deed is this! However, wisdom was not made to be cooked and eaten, but rather to make men look before they leap. I shall find a way of dealing with him." And she said to him, "Husband, when they caught you in the act of committing robbery and led you through the streets, I told my mother and father, and they spent a thousand pieces of money in ransoming you, and they gave you a place in their house, and from that time on I have been your benefactress; to-day do me the favor of letting me pay obeisance to you." "Very well, wife," said he, granted her the favor of paying obeisance to him, and then took his stand near the edge of the cliff.

She walked around him three times, keeping him on her right hand, and paid obeisance to him in the four places. Then she said to him, "Husband, this is the last time I shall see you. Henceforth you will see me no more, neither shall I see you any more." And she embraced him both before and behind. Then, remaining behind him, as he stood off his guard near the edge of the cliff, she put one hand to his shoulder and the other to the small of his back, and flung him over the cliff. Thus was the robber hurled into the abyss of the mountain, and dashed to pieces when he reached the bottom. The deity that dwelt on the top of Robbers' Cliff observed the actions of the two, and applauding the woman, uttered the following Stanza,

> Wisdom is not always confined to men;
> A woman, too, is wise, and shows it now and then. [222]

Having thrown the robber over the cliff, the woman thought to herself, "If I go home, they will ask me, 'Where is your husband?' and if, in answer to their question, I say, 'I have killed him,' they will pierce me with the knives of their tongues, saying, 'We ransomed the scoundrel with a thousand pieces of money and now you have killed him.' If, on the other hand, I say, 'He sought to kill me for my jewels,' they will not believe me. I'm done with home!" She cast off her jewels, went into the forest, and after wandering about for a time came to a certain hermitage of nuns. She reverently bowed and said, "Sister, receive me into your Order as a nun." So they received her as a nun.

After she had become a nun, she asked, "Sister, what is the goal of your Religious Life?" "Sister, the development of spiritual ecstasy through the employment of the ten Kasiṇas, or else the memorizing of a thousand articles of faith; this is the highest aim of our Religious Life." "Spiritual ecstasy I shall not be able to develop, Reverend Sister; but I will master the thousand articles of faith." When she had mastered the thousand articles of faith, they said to her, "You have acquired proficiency; now go throughout the length and breadth of the Land of the Rose-Apple and look for some one able to match question and answer with you."

So, placing a branch of rose-apple in her hands,[1] [223] they dismissed her with these words, "Go forth, sister; if any one who is a layman is able to match question and answer with you, become his slave; if any monk, enter his Order as a nun." Adopting the name "Nun of the Rose-Apple," she left the hermitage and went about from place to place asking questions of everyone she saw. No one was able to match question and answer with her; in fact, such a reputation did she acquire that whenever men heard the announcement, "Here comes the 'Nun of the Rose-Apple,'" they would run away.

Before entering a town or village for alms, she would scrape a pile of sand together before the village gate and there plant her rose-apple branch. Then she would issue her challenge, "Let him that is able to match question and answer with me trample this rose-apple branch under his feet." So saying, she would enter the village. No one dared to pass beyond that spot. When one branch withered, she would procure a fresh one.

[1] Cf. the Introduction to *Jātaka* 301: iii. 1–3.

Traveling about in this way, she arrived at Sāvatthi, planted the branch before the city gate, issued her challenge in the usual way, and went in to seek alms. A number of young boys gathered about the branch and waited to see what would happen. Just then the Elder Sāriputta, who had made his round and eaten his breakfast and was on his way out of the city, saw those boys standing about the branch and asked them, "What does this mean?" The boys explained matters to the Elder. Said the Elder, "Go ahead, boys, trample that branch under your feet." "We are afraid to, Reverend Sir." [224] "I will answer the question; you go ahead and trample the branch under your feet." The Elder's words supplied the boys with the necessary courage. Forthwith they trampled the branch under their feet, shouting and kicking up the dust.

When the nun returned, she rebuked them and said, "I don't intend to bandy question and answer with *you;* how did you come to trample the branch under your feet?" "Our noble Elder told us to." "Reverend Sir, did you tell them to trample my branch under their feet?" "Yes, sister." "Well then, match question and answer with me." "Very well, I will do so."

As the shades of evening drew on, she went to the Elder's residence to put her questions. The entire city was stirred up. The people said to each other, "Let us go and hear the talk of the two learned persons." Accompanying the nun from the city to the Elder's residence, they bowed to the Elder and seated themselves respectfully on one side.

The nun said to the Elder, "Reverend Sir, I wish to ask you a question." "Ask it, sister." So she asked him the thousand articles of faith. Every question the nun asked, the Elder answered correctly. Then he said to her, "You have asked only these few questions; are there any others?" "These are all, Reverend Sir." "You have asked many questions; I will ask you just one; will you answer me?" "Ask your question, Reverend Sir." [225] Then the Elder asked her the following question, "What is 'One'?"[1] She said to herself, "This is a question I should be able to answer;" but not knowing the answer, she inquired of the Elder, "What is it, Reverend Sir?" "That is the Buddha's question, sister." "Tell me also the answer, Reverend Sir." "If you will enter our Order, I will tell you the

[1] That is to say: "What is the answer to Question One of the Novice's Questions?" See *Khuddaka Pāṭha*, iv. 1.

answer." "Very well, admit me to the Order." The Elder sent word to the nuns and had her admitted. After being admitted to the Order, she made her full profession, took the name Kuṇḍalakesī, and after a few days became an Arahat endowed with the Supernatural Faculties.

In the Hall of Truth the monks began a discussion of the incident. "Kuṇḍalakesī heard little of the Law and yet she succeeded in being admitted to the Order; moreover, she came here after fighting a fierce battle with a robber and defeating him." The Teacher came in and asked them, "Monks, what is it that you are sitting here discussing now?" They told him, "Monks, measure not the Law I have taught as being 'little' or 'much.' There is no superior merit in a hundred sentences that are meaningless; but one Sentence of the Law is better. He that defeats all other robbers wins no victory at all, but he who defeats the robbers that are his own Depravities, his is victory indeed." Then he joined the connection, and preaching the Law, pronounced the following Stanzas,

102. Though one should recite a hundred Stanzas composed of meaningless sentences,
Yet one Sentence of the Law were better, which if a man hear he is at peace. [226]

103. Though one should conquer a thousand times a thousand men in battle,
Yet would he be the mightiest conqueror who should conquer one, himself.

VIII. 4. GAIN AND LOSS [1]

Victory over self is better. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a Brahman who asked about gain and loss. [227]

The story goes that this Brahman considered within himself, "Does the Supremely Enlightened know gain alone or does he know loss also? I will ask him." Accordingly he approached the Teacher and asked him, "Reverend Sir, tell me, I pray you, do you know gain alone, and not loss?" "Brahman, I know both gain and loss." "Well then, tell me about loss." At once the Teacher pronounced the following Stanza,

Unprofitable is sleeping after sunrise, idleness, the moonlight, long-continued prosperity,
Going on journeys, seeking after other men's wives.
Seek after these things, Brahman, and you will gain that which will be of no advantage to you.

[1] Text: N ii. 227–229.

When the Brahman heard this, he applauded the Teacher, saying, "Well said, well said, teacher of the multitude, leader of the multitude! You know indeed both gain and loss." [228] "Indeed, Brahman, there is none other that knows loss so well as I." Then the Teacher considered within himself what motive actuated the Brahman, and asked him, "Brahman, how do you make your living?" "By gambling, Sir Gotama." "But which wins, you or the other man?" "Sometimes I win and sometimes the other man wins." Then said the Teacher, "Brahman, a trifling matter is the victory of him who defeats another; there is no superior advantage in such a victory. But he who overcomes his Depravities and so conquers self, wins a better victory, for such a victory no one can turn into defeat." So saying, he joined the connection, and preaching the Law, pronounced the following Stanzas,

104. Victory over self is better than victory over all other folk besides;
If a man conquer self, and live always under restraint,

105. Neither god nor gandhabba nor Māra with Brahmā united,
Can turn into defeat the victory of such a man.

VIII. 5. SĀRIPUTTA'S UNCLE [1]

Though a man, month after month. This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to Elder Sāriputta's uncle. [230]

The story goes that Elder Sāriputta once went to his uncle and said, "Brahman, do you ever do a single good deed?" "I do, Reverend Sir." "What do you do?" "Month after month, I give alms to the value of a thousand pieces of money." "To whom do you give this money?" "To the Naked Ascetics, Reverend Sir." "And what do you hope to gain thereby?" "I hope to gain the World of Brahmā." "But is this the way to reach the World of Brahmā?" "Yes, Reverend Sir." "Who told you so?" "My teachers told me so, Reverend Sir." "Brahman, neither you nor your teachers know the way to the World of Brahmā. The Teacher alone knows the way thereto. Come with me, and I will ask him to tell you the way to the World of Brahmā."

So Elder Sāriputta took his uncle with him, went to the Teacher, and told him all about it, saying, "Reverend Sir, this Brahman said

[1] Text: N ii. 230–231.

so and so. Be so good as to tell him the way to the World of Brahmā." The Teacher asked, "Brahman, are you correctly reported?" "Yes, Sir Gotama." "Brahman, though you should give alms in this way for a hundred years, [231] yet were it far more fruitful for a man, with believing heart, for but a single instant to look upon my disciple or to bestow upon him a mere spoonful of boiled rice." So saying, he joined the connection, and preaching the Law, pronounced the following Stanza,

106. Though a man, month after month, for a hundred years, should sacrifice a thousand pieces of money,
Yet, should he honor for even a single instant a man who has trained himself,
It were better for him so to render honor than to offer sacrifice for a hundred years.

VIII. 6. SĀRIPUTTA'S NEPHEW [1]

Though a man for a hundred years. This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to Elder Sāriputta's nephew. [232]

For the Elder went to his nephew also and said, "Brahman, do you ever do a single good deed?" "Yes, Reverend Sir." "What do you do?" "Month after month, I slay a single beast and tend the sacrificial fire." "For what purpose do you do that?" "That, they say, is the way to the World of Brahmā." "Who told you so?" "My teachers, Reverend Sir." "Neither you nor your teachers know the way to the World of Brahmā. Come, let us go to the Teacher."

So Elder Sāriputta conducted his nephew to the Teacher, informed the Teacher of the incident, and said to him, "Reverend Sir, tell this man the way to the World of Brahmā." Said the Teacher, "Brahman, are you correctly reported?" "Yes, Sir Gotama." "Brahman, though you should thus tend the sacrificial fire for a hundred years, yet would the merit of your performance not attain the worth of honor done to my disciple for even a single instant." So saying, he joined the connection, and preaching the Law, pronounced the following Stanza,

107. Though a man for a hundred years should tend the sacrificial fire in the forest,
Yet, should he honor for even a single instant a man who has trained himself,
It were better for him so to render honor than to offer sacrifice for a hundred years.

[1] Text: N ii. 232–233.

VIII. 7. SĀRIPUTTA'S FRIEND [1]

Whatsoever a man sacrifice. This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to Elder Sāriputta's friend. [233]

The Elder approached him also and asked him, "Brahman, do you ever do a single good deed?" "Yes, Reverend Sir." "What do you do?" "I offer sacrificial slaughter." (At that time, we are told, it was the custom to offer sacrificial slaughter at an expenditure of immense sums of money.) The Elder, after questioning his companion in the manner related above, conducted him to the Teacher, informed him of the incident, and said to him, "Reverend Sir, tell this man the way to the World of Brahmā." The Teacher asked him, "Brahman, are you correctly reported?" "Yes," replied the Brahman. "Brahman, though you should offer sacrificial slaughter for a year, yet [234] would your act not be worth the fourth part of the act of him who, with believing heart, bestows alms on the populace, or of those who, with good intention, render homage to my disciples." So saying, he joined the connection, and preaching the Law, pronounced the following Stanza,

108. Whatsoever, either by way of sacrificial slaughter or by way of oblation,
Though it be for a year, a man sacrifice, desiring merit,
All that comes not to the value of a fourth part;
Reverence for them that are upright is better.

VIII. 8. THE LAD WHOSE YEARS INCREASED [2]

If a man have the habit of reverence. This religious instruction was given by the Teacher while he was in residence at Araññakuṭikā near Dīghalambika with reference to the youth Dīghāyu. [235]

The story goes that two Brahmans, residents of the city of Dīghalambika, retired from the world, became members of an heretical order, and for forty-eight years performed religious austerities. Finally one of them thought, "My line will perish; I will therefore return to the world." Accordingly he sold to others the merit of the austerities he had performed, and with a hundred cattle and a hundred pieces of

[1] Text: N ii. 233–235.

[2] Text: N ii. 235–239.

money procured him a wife and set up a household. After a time his wife gave birth to a son.

Now the other monk, his former companion, after visiting foreign parts, returned once more to that city. Hearing that he had returned, the layman took son and wife and went to see him. When he met him, he placed his son in the arms of the mother, and himself saluted the monk. Then the mother placed the child in the arms of the father and saluted the monk. "Live long!" said the monk to them. [236] But when the son was made to salute him, he held his peace.

Said the father, "Reverend Sir, why was it that when we saluted you, you said, 'Live long!' but when this boy saluted you, you said not a word?" "Some disaster awaits this boy, Brahman." "How long will he live, Reverend Sir?" "For seven days, Brahman." "Is there any way of averting this, Reverend Sir?" "I know of no way of averting this." "But who might know, Reverend Sir?" "The monk Gotama; go to him and ask him." "Were I to go there, I should be afraid because of having abandoned my austerities." "If you love your son, think not of having abandoned your austerities, but go to him and ask him."

The Brahman went to the Teacher, and himself straightway saluted him. "Live long!" said the Teacher. When the boy's mother saluted him, he said the same. But when they made the boy salute him, he held his peace. Then the Brahman asked the Teacher the same question he had previously asked the monk, and the Teacher made the same prediction. We are told that this Brahman, not having attained omniscience, united his own wisdom with omniscience, but for all that discovered no way of averting his son's fate. The Brahman asked the Teacher, "Reverend Sir, is there no way of averting this?" "There might be, Brahman." "What way might there be, Reverend Sir?"

"If you erect a pavilion before the door of your house, [237] and set a chair in the center of it, and arrange eight or sixteen seats in a circle about it, and cause my disciples to sit therein; and if you then cause texts to be recited for the purpose of securing protection and averting evil consequences for the space of seven days uninterruptedly, in that case the danger that threatens him might be averted." "Sir Gotama, it is a perfectly easy matter to erect a pavilion and do all the rest, but how am I to obtain the services of your disciples?" "If you will do all this, I will send my disciples." "Very well, Sir Gotama."

So the Brahman completed all of the preparations at the door

of his house and then went to the Teacher. The Teacher sent the monks, and they went there and sat down, seating the boy also on a little bench. For seven nights and seven days without interruption, the monks recited the usual texts, and on the seventh day the Teacher came himself. When the Teacher came, the deities of all the worlds assembled. But a certain ogre named Avaruddhaka, who had served Vessavaṇa for twelve years and who had received the boon, "Seven days hence you shall receive this boy," approached and stood waiting. But when the Teacher came there, and the powerful deities gathered themselves together, and the weak deities drew back, [238] stepping back twelve leagues so as to make room, then Avaruddhaka stepped back also.

The Teacher recited the Protective Texts all night long, with the result that when the seven days had elapsed, Avaruddhaka failed to get the boy. Indeed, when the dawn of the eighth day rose, they brought the boy and caused him to make obeisance to the Teacher. Said the Teacher, "Live long!" "Sir Gotama, how long will the boy live?" "For a hundred and twenty years, Brahman." So they gave him the name of Lad-whose-years-increased, Āyuvaḍḍhana. When the youth grew up, he went about surrounded by five hundred lay disciples.

One day the monks began a discussion in the Hall of Truth: "Just think, brethren! The youth Āyuvaḍḍhana would have died on the seventh day, but now he is destined to live for a hundred and twenty years. There he goes, surrounded by five hundred lay disciples. There must therefore be some reason why the term of life of living beings here in the world increases." The Teacher approached and asked them, "Monks, what are you sitting here now talking about?" When they told him, he said, "Monks, it is not a matter of years alone. Living beings here in the world who respect and reverence the virtuous, increase in four matters, obtain release from danger, and abide in safety unto the end of their days." So saying, he joined the connection, and preaching the Law, pronounced the following Stanza, [239]

109. If a man have the habit of reverence, if he alway respect the aged,
Four things increase for him: age, beauty, happiness, power.

VIII. 9. SAṀKICCA THE NOVICE[1]

Though one should live a hundred years. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the novice Saṁkicca. [240]

The story goes that thirty men of respectable families living at Sāvatthi heard the Teacher preach the Law, yielded the breast to his teaching, and became monks. Five years after their full profession, they approached the Teacher, and listened to his exposition of the Two Burdens; namely, the Burden of Study and the Burden of Meditation. Concluding that because they had become monks in old age, it would be impossible for them to fulfil the Burden of Study, but desiring to fulfill the Burden of Meditation, they had the Teacher assign them a Formula of Meditation leading to Arahatship, and requested his permission to go to a certain retreat in the forest. The Teacher asked them to what place they wished to go. When they told him, he thought to himself, "They will be in danger of harm there through a certain eater of broken meats. But if the novice Saṁkicca accompanies them, the danger will be removed, and they will reach the goal of their Religious Life."

The novice Saṁkicca was the novice of the Elder Sāriputta and was but seven years old. As for his birth, his mother was the daughter of a rich man of Sāvatthi, and while he yet remained in the womb, his mother died suddenly of a certain disease. When her body was burned, all of her flesh was burned with it, save only the flesh of her unborn child. In taking the unborn child from the pyre, the sticks that they used pierced the flesh in two or three places, and the sharp point of one stick hit the pupil of the boy's eye. [241] Having thus pierced the flesh of the unborn child, they threw his body on the heap of coals, covered it entirely with coals, and went their way. The flesh of the child was burned away, but on the summit of the heap of coals there appeared, sitting as it were in the calyx of a lotus-flower, a little boy who looked like a golden image. For he was in his last existence before attaining Nibbāna, and since he had not yet attained Arahatship, nothing could have destroyed him, not even had Mount Sineru fallen upon him to crush him.

[1] Dhammapāla refers to this story at *Thera-Gāthā Commentary*, ccxl, and quotes the *Dhammapada Commentary* by name. Text: N ii. 240–253.

When they went the next day to extinguish the pile, and saw the child lying there in such wise, they were filled with wonder and amazement. And they said to themselves, "How did it happen that with all these sticks of wood aflame, and his whole body on fire, this child was not burned to death? What does this portend?" So they carried the child into the village and consulted the fortune-tellers. The fortune-tellers said, "If this child lives the life of a householder, his kinsfolk will not be poor for seven generations. If he becomes a monk, he will go about with a retinue of five hundred monks." Because the pupil of his eye had been pierced with a stick (*saṁku*), they gave him the name Saṁkicca; and from that time forth he bore the name Saṁkicca. His kinsfolk reared him with the thought in their minds, "Let be! when he has grown up we will have our noble Elder make a monk of him."

When he was seven years old, [242] he heard his boy-companions say, "Your mother died while you were still in her womb. Although her body was burned on the pile, nevertheless you yourself were not burned." Thereupon he said to his kinsfolk, "My companions tell me that I was saved from so terrible a danger as that; why should I live the life of a householder? I will become a monk." "Very well, dear child," said they, and taking the boy to the Elder Sāriputta, they committed him to his care, saying, "Reverend Sir, receive this child into the Order." The Elder taught him the Formula of Meditation, consisting of the first five of the constituent parts of the body, and received him into the Order. The moment the razor touched his hair, he attained Arahatship. This was the novice Saṁkicca.

The Teacher, knowing within himself, "If this novice goes with them, this danger will be removed, and they will reach the goal of their Religious Life," said to them, "Monks, see your older brother the Elder Sāriputta before you go." "Very well," said they, and straightway went to the Elder. "What is it, brethren?" said he. They replied, "We have received our Formula of Meditation from the Teacher, and asked his permission to go to the forest. But he said to us, 'See your older brother before you go;' therefore we have come here." The Elder thought to himself, "The Teacher must have had some reason for sending these monks here; what can it be?" Having considered the matter, he became aware of the reason; whereupon he said to them, "Is the novice with you?" "Nay, brother, he is not." "In that case get the novice Saṁkicca and take him with you." "Nay, brother, the novice will be a hindrance to us. Of what use will the

novice be to us during our residence in the forest?" "You are mistaken, [243] brethren. The novice will not be a hindrance to you. On the contrary, you will be a hindrance to him. The Teacher sent you to me because he wished the novice to accompany you. Therefore take him with you when you go."

"Very well," said they, consenting. So they took the novice with them, and, thirty-one in number, they bade farewell to the Elder and departed from the monastery. They traveled from place to place, and after making a journey of a hundred and twenty leagues, they came to a village in which dwelt a thousand families. When the inhabitants saw them, their hearts were filled with joy. After ministering faithfully to their needs, they asked them, "Reverend Sirs, where do you intend to go?" "To a comfortable lodging, brethren," said the monks. Thereupon the inhabitants prostrated themselves before their feet and begged them to remain, saying, "Reverend Sirs, if you will take up your residence near this place for the season of the rains, we will take upon ourselves the Five Precepts and perform the Fast-Day Duties."

The Elders accepted the invitation. Thereupon the inhabitants arranged for them night-quarters and day-quarters, covered walks, and huts of leaves and grass. And distributing the duties day by day among the several groups, so that each might do his share and none be overburdened, they ministered faithfully to their needs. On the day when they entered upon residence for the rainy season, the Elders came to the following agreement, "Brethren, we have received our Formula of Meditation from the living Buddha; and it is impossible to win the favor of the Buddhas otherwise than by the faithful performance of religious duties. Now the doors of the states of suffering stand open before us; therefore with the exception of the early morning, when we go the round for alms, and of the evening, when we wait upon the Elder, [244] at no time other than these two, may two of us be together. If any one fall sick, let him strike upon a bell and we will go to him and provide him with medicine. From this time forth, at whatsoever time of the night or of the day it may be, let us apply ourselves diligently to our Formula of Meditation." Having made this agreement, they entered upon residence.

Now at this time a poor man who had been supported by one of his daughters, but who had been obliged to remove from his former place of residence on account of lack of food there, set out on a journey to obtain support from another daughter. On the same day the Elders,

after making their round for alms in the village, returning to their place of residence, bathed in a certain river by the way, and sat down on a bed of sand to eat their meal.

At that moment the poor man came to that place and stood respectfully on one side. "Whence do you come?" the Elders asked him. The poor man told his story. The Elders took pity on him and said, "Lay disciple, you seem to be very hungry. Go get a leaf, and each of us will give you a portion of rice." When he brought the leaf, they mixed rice with sauce and curry, and each of them gave him a portion of the same kind of food they were themselves eating. For it is said, "Should a stranger come at meal-time [245] and a monk offer him food, failing the best food, he should give him precisely the same kind of food he himself is eating, be it little or much." Therefore did these monks also act accordingly.

When he had finished his meal, he bowed to the Elders and asked, "Reverend Sirs, has any one invited you to a meal?" "We have received no invitation, lay disciple. From day to day men give us just this sort of food." The poor man thought to himself, "Even were we up and doing every moment of the time, we could never obtain food like this. Why should I go elsewhere? I will live with these monks." So he said to them, "I should like to live with you, performing the major and minor duties." "Very well, lay disciple." So he accompanied them to their place of residence, and by his faithful performance of the major and minor duties won their favor completely.

When two months had passed, he desired to see his daughter. But because he thought that in case he asked permission of the monks they would not let him go, he decided to leave even without their permission. So he left without so much as asking their permission. This was the only gross breach of propriety he committed; namely, in leaving without obtaining permission of the monks.

As he proceeded on his journey, he came to a certain forest. Now for seven days there had been living in this forest five hundred thieves, who had made the following vow to a spirit, "Whoever enters this forest, we will kill him and make an offering to you with his flesh and blood." Therefore when the oldest thief climbed a tree on the seventh day [246] to look for victims and saw the man coming, he gave a sign to the thieves; and as soon as they were sure that he was well within the forest, they surrounded him, seized him, and bound him fast. Then gathering a quantity of firewood and kindling a fire by attrition, they started a great bonfire and cut and sharpened wooden stakes.

When he saw what they were doing, he said to the ringleader, "Master, I see no pigs right here, nor any other wild animals. Why are you making all these preparations?" "We intend to kill you and to make an offering to a spirit with your flesh and blood." Terrified with the fear of death, he gave not a moment's thought to the kind assistance he had received from the monks, but sought only to save his own life. Said he, "Master, I am only an eater of broken meats; that is to say, I have been brought up to eat only the remnants of food eaten by others. I am only an eater of broken meats, the very personification of adversity. But in such and such a place reside thirty-one monks, men of princely rank, worthy men who have retired from the world here and there. Kill them, make an offering with their blood, and your spirit will be pleased beyond measure."

When the thieves heard this, they thought to themselves, "This man makes a good suggestion. Of what use to us is this personification of adversity? Let us kill these men of princely rank and make an offering with their blood." So they said to the man, "Go ahead and show us where they reside." And taking him along as guide, they arrived at the place he mentioned. Seeing no monks within the monastery, they asked him, "Where are the monks?" The man, since he had lived with the monks for two months and knew all about the agreement they had made, replied as follows, [247] "They are sitting in their night-quarters and in their day-quarters. Let someone strike the bell, and at the sound of the bell they will all assemble."

So the ringleader of the thieves struck the bell. When the monks heard the sound of the bell, they thought, "It is an unusual time for the bell to be struck. Who can be sick?" And coming to the monastery court, they sat down in order on the stone seats which had been placed there. The Elder of the Assembly looked at the thieves and asked, "Lay disciples, who struck this bell?" The ringleader of the thieves replied, "I did, Reverend Sir." "For what reason?" "We made a vow to the forest-spirit, and wish to take one monk with us for the purpose of making an offering."

When the Chief Elder heard this, he said to the monks, "Brethren, when brothers undertake a duty, the final decision rests with the senior brother. Therefore I will surrender my life for your sake and go with these men." And he added, "Let not death be the portion of all; perform your meditations with heedfulness." The Junior Elder said, "Reverend Sir, the duty of the senior brother should be borne by the junior. I will go. Be heedful." Likewise did all thirty monks

rise in order and say, "Let none but me go." Thus did they, although not the sons of the same mother or of the same father, because they were free from the Attachments, rise in order, and offer to surrender their lives for the sake of the rest. Not one was so cowardly as to say, "You go."

When the novice Saṁkicca heard them speak thus, he said, "Reverend Sirs, [248] you remain here; I will surrender my life for you and go." "Brother, even if we're all murdered here together, we'll not let you go alone." "Why, Reverend Sir?" "Brother, you are the novice of the Elder Sāriputta, the Captain of the Faith. If we let you go, the Elder will blame us, saying, 'They took my novice with them, and then went and handed him over to a pack of thieves;' and we shall not be able to escape the reproach. For this reason we will not let you go." "Reverend Sir, the Supremely Enlightened sent you to my preceptor, and my preceptor sent me with you for this very reason. You remain here; I alone will go." And bowing to the thirty monks, he said, "Reverend Sirs, if I have been guilty of any fault, pray forgive me." So saying, he departed.

The monks were profoundly moved, their eyes filled with tears, and their heart's flesh trembled. The Chief Elder said to the thieves, "Lay disciples, this boy will be frightened if he sees you building a fire, sharpening stakes, and spreading leaves. Therefore, while you are making these preparations, let him remain at a distance."

The thieves took the novice with them, directed him to stand aside, and made all the preparations. When everything was in readiness, the ringleader of the thieves [249] unsheathed his sword and approached the novice. The novice sat down, and sitting there, entered into a state of trance. The ringleader swung his sword and brought it down on the novice's shoulder. But the sword bent double and edge struck edge. Thinking to himself, "I did not deliver the blow properly," the thief straightened the sword and delivered another blow. This time the sword split from hilt to tip like a palm-leaf. (No one could have killed the novice at that time, even by piling Mount Sineru on top of him; much less with a sword.)

When the ringleader of the thieves saw the miracle, he thought to himself, "Formerly my sword cut a stone pillar or an acacia stump as easily as the sprout of a plant. But just now it has once bent and once split like a palm-leaf. This sword, though it be insensible metal, knows the virtue of this youth; but I, who possess the gift of reason, know it not." So saying, he flung his sword upon the ground, pros-

trated himself on his breast before the feet of the novice, and said, "Reverend Sir, we are in this forest for the sake of booty. Men, even when there are a thousand of them, seeing us afar off, tremble, [250] and when there are only two or three of them, cannot utter a word. But you show not so much as a tremor, and your face is bright as gold in a crucible, or a kaṇikāra in full bloom. What is the reason?" And repeating the question, he pronounced the following Stanza,

> You tremble not, nor fear; nay more, your appearance is tranquil;
> Why weep you not at such a horror?

The novice, rising from trance, preached the Law to the thief, saying, "Brother chief, he that has rid himself of the Depravities regards his existence as a burden set on his head, which, when it is destroyed, brings joy, not fear," and uttered the following Stanzas,

> Chief, he that is free from desire has no mental suffering;
> Seer, he that has rid himself of attachment has passed beyond all fear.
>
> If the Eye of Existence is destroyed as it should be in this life,
> Death is without terrors and is like the putting down of a burden.

The ringleader of the thieves listened to the words of the novice, looked at the five hundred thieves, and said, "What do you intend to do?" "But you, master?" "So wonderful was the miracle I beheld just now that I have no more use for the life of a householder. I intend to become a monk under the novice." "We will do the same thing too." "Well said, friends." Then the five hundred bowed to the novice and asked to be admitted to the Order. [251] With the blades of their swords and arrows he cut off their hair and the skirts of their garments, and dyeing their garments in reddish-yellow earth, he caused them to put on yellow robes. Having so done, he established them in the Ten Precepts, and taking them with him, set out. He thought to himself, "If I go without seeing the Elders, they will not be able to perform their meditations; for doubtless, ever since I was captured by the thieves and went away with them, not one of them has been able to restrain his tears. With the thought in their minds, 'Our novice has been killed,' they will not be able to keep the Formula of Meditation before their minds. So I will see them before I go."

So with a retinue of five hundred monks he went to their place of residence. When they saw him, they were relieved in mind and said, "Good Saṁkicca, did they spare your life?" "Yes, Reverend Sirs. They sought to kill me, but were unable to do so, and believing

in my virtues, they hearkened to the Law and retired from the world. I have come to see you before I depart. Perform your meditations with heedfulness. I am going to see the Teacher." So saying, he bowed to those monks, and taking his own monks with him, went to his preceptor. "Saṁkicca, you have obtained pupils?" "Yes, Reverend Sir," replied the novice and told him what had happened. The Elder said to him, "Saṁkicca, go see the Teacher." "Very well," said the novice. Bowing to the Elder, he took his monks with him and went to the Teacher. [252]

The Teacher said to him, "Saṁkicca, you have obtained pupils?" Saṁkicca told him what had happened. The Teacher asked the monks, "Monks, is his story true?" "Yes, Reverend Sir." Said the Teacher, "Monks, it were better for you to live but a single day, standing fast in virtue as you do now, than to live for a hundred years, confirmed in viciousness, committing acts of plunder." And joining the connection, he instructed them in the Law by pronouncing the following Stanza,

110. Though one should live a hundred years, corrupt, not meditating,
Yet were it better to live a single day in the practice of virtue, in meditation.

After a time Saṁkicca made his full profession. When he had been a monk for ten years, he received his sister's son as a novice, and the novice's name was Atimuttaka. When the novice reached the proper age, the Elder sent him home, saying, "We are ready to profess you; go home to your parents and find out your exact age." The novice set out for home to see his mother and father. [253]

On his way home he was captured by five hundred thieves, who threatened to kill him for the purpose of making an offering. But he converted them by preaching the Law to them, and they released him on condition that he should tell no one of their existence. Shortly afterwards he saw his mother and father coming along the road from the opposite direction, and although they were going straight towards the thieves, he kept his word to the thieves and did not tell them. His parents suffered rough treatment at the hands of the thieves. And they wept and said to him, "You also were in league with the thieves, no doubt, and for that reason refrained from telling us." The thieves heard their reproaches and lamentations, and perceiving that the youth had kept his word and had refrained from telling his mother and father, believed in their hearts, and requested to be received into the Order. Like the novice Saṁkicca, he received them all into

the Order and conducted them to his preceptor. His preceptor sent him to the Teacher, to whom he went and told what had happened. The Teacher asked the monks, "Monks, is his story true?" "Yes, Reverend Sir." Then the Teacher joined the connection as before, and instructing them in the Law, pronounced the following Stanza,

110. Though one should live a hundred years, corrupt, not meditating,
Yet were it better to live a single day in the practice of virtue, in meditation.

VIII. 10. THE MONK AND THE THIEVES [1]

Though one should live a hundred years. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the Elder Khāṇu Koṇḍañña. [254]

This Elder, it appears, obtained a Formula of Meditation from the Teacher, and while residing in the forest attained Arahatship. Desiring to inform the Teacher of his attainment, he set out to return from the forest. Growing tired by the way, he left the road, seated himself on a flat stone, and entered into a state of trance. Now at that time a band of five hundred thieves plundered a village, packed up their spoils in sacks of sizes proportioned to the strength of their several members, placed the sacks on their heads, and carried them for a long distance. Becoming weary, they said to themselves, "We have come a long distance; let us rest on the top of this flat rock." So saying, they left the road, went to the rock, and mistook the Elder for the stump of a tree. One of the thieves placed his sack on the Elder's head, and another placed his sack near his body. One after another, the five hundred thieves set their sacks in a circle about him and then lay down and went to sleep.

At dawn they woke up and took their sacks. Seeing the Elder, and thinking he was an evil spirit, they started to run away. The Elder said to them, "Lay disciples, have no fear; I am a monk." Thereupon they prostrated themselves before his feet and begged his pardon, saying, "Pardon us, Reverend Sir; we mistook you for the stump of a tree." The ringleader of the thieves said, "I intend to become a monk under the Elder." [255] The rest said, "We also will become monks." And with one accord all of the thieves requested the Elder to make monks of them. The Elder made monks of them

[1] Text: N i. 254–255.

all, just as did the novice Saṁkicca. From that time forward he went by the name of Stump Koṇḍañña, Khāṇu Koṇḍañña.

Accompanied by those monks, he went to the Teacher. When the Teacher asked him, "Koṇḍañña, you have obtained pupils?" he told him what had happened. The Teacher asked, "Monks, is this true?" "Yes, Reverend Sir; we never saw such an exhibition of magical power before and therefore we have become monks." The Teacher replied, "Monks, it were better for you to live but a single day in the exercise of the wisdom you have just acquired than to live for a hundred years committing such acts of foolishness." And joining the connection and instructing them in the Law, he pronounced the following Stanza,

111. Though one should live a hundred years, unwise, not meditating,
Yet were it better to live a single day possessed of wisdom, in meditation.

VIII. 11. ON THE RAZOR'S EDGE[1]

Though one should live a hundred years. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the Elder Sappadāsa. [256]

At Sāvatthi, we are told, the son of a respectable family, after hearing the Teacher preach the Law, was received into the Order and made his full profession. Becoming discontented after a time, he thought to himself, "The life of a layman is not suited to a youth of station like me; but even death would be preferable to remaining a monk." So he went about considering ways of killing himself.

Now one day, very early in the morning, the monks went to the monastery after breakfast, and seeing a snake in the hall where the fire was kept, put it into a jar, closed the jar, and carried it out of the monastery. The discontented monk, after eating his breakfast, drew near, and seeing the monks, asked them, "What's that you've got, brethren?" "A snake, brother." "What are you going to do with it?" "Throw it away." The monk thought to himself, "I will commit suicide by letting the snake bite me." So he said to the monks, "Let me take it; I'll throw it away."

He took the jar from their hands, sat down in a certain place, and tried to make the snake bite him. But the snake refused to bite

[1] Cf. *Thera-Gāthā Commentary*, ccxv. Text: N ii. 256–260.

him. Then he put his hand into the jar, waved it this way and that, opened the snake's mouth and stuck his finger in, but the snake still refused to bite him. So he said to himself, "It's not a poisonous snake, but a house-snake," threw it away, and returned to the monastery. The monks asked him, "Did you throw the snake away, brother?" "Brethren, that was not a poisonous snake; it was only a house-snake." "Brother, that was a poisonous snake, all the same; [257] it spread its hood wide, hissed at us, and gave us much trouble to catch. Why do you talk thus?" "Brethren, I tried to make it bite me, and even stuck my finger into its mouth, but I couldn't make it bite." When the monks heard this, they were silent.

Now the discontented monk acted as barber of the monastery; and one day he went to the monastery with two or three razors, and laying one razor on the floor, cut the hair of the monks with the other. When he removed the razor from the floor, the thought occurred to him, "I will cut my throat with this razor and so put myself out of the way." So he went to a certain tree, leaned his neck against a branch, and applied the blade of the razor to his windpipe. Remaining in this position, he reflected upon his conduct from the time of his full profession, and perceived that his conduct was flawless, even as the spotless disk of the moon or a cluster of transparent jewels. As he surveyed his conduct, a thrill of joy suffused his whole body. Suppressing the feeling of joy and developing Spiritual Insight, he attained Arahatship together with the Supernatural Faculties. Then he took his razor and entered the monastery inclosure.

The monks asked him, "Where did you go, brother?" "Brethren, I went out thinking to myself, 'I will cut my windpipe with this razor and so put myself out of the way.'" [258] "How did you escape death?" "I can no longer carry a knife. For I said to myself, 'With this razor will I sever my windpipe.' But instead of so doing, I severed the Depravities with the Razor of Knowledge." The monks said to themselves, "This monk speaks falsely, says what is untrue," and reported the matter to the Exalted One. The Exalted One listened to their words and replied, "Monks, those that have rid themselves of the Depravities are incapable of taking their own life." "Reverend Sir, you speak of this monk as one who has rid himself of the Depravities. But how comes it that this monk, possessed of the faculties requisite for the attainment of Arahatship, became discontented? How came he to possess those faculties? Why did not that snake bite him?" "Monks, the simple fact is that that snake was his slave in

his third previous existence, and therefore did not dare to bite the body of his own master." Thus briefly did the Teacher explain this cause to them. Thereafter that monk was known as Sappadāsa. ('Having a snake as his slave.')

11 a. Story of the Past: Discontented and covetous

In the dispensation of the Buddha Kassapa, we are told, a certain youth of respectable family, having heard the Teacher preach the Law, was moved to enter the Order. Some time after he had made his full profession, discontent arose within him, and he spoke of it to a certain fellow-monk. The latter spoke to him repeatedly of the disadvantages connected with the life of a householder. The monk listened to his words, and became satisfied once more with the Religious Life.

One day he was seated on the bank of a pool cleansing his monastic utensils of spots they had taken on in the days of his discontent, and his fellow-monk was seated beside him. Said he to his fellow-monk, "Brother, it was my intention on leaving the Order to give these utensils to you." [259] His fellow-monk thought, "What difference does it make to me whether this monk remains in the Order or leaves it? Now I shall get his utensils away from him." From that time on, his fellow-monk would say to him, "How now, brother! What is the use of our living, we who go from house to house with potsherds in our hands seeking alms and are forbidden to talk and converse with son and wife?" This and much else did his fellow-monk say to him, dwelling on the advantages of the life of a householder. From listening to the talk of his fellow-monk, he became discontented again. Then the thought occurred to him, "At first, when I told this monk that I was discontented, he spoke of the disadvantages of the life of a householder; now, however, he dwells repeatedly on its advantages; I wonder what can be the reason." The reason flashed through his mind, "It is because he covets these monastic utensils of mine." **End of Story of the Past.**

"Thus it was that because a certain monk became discontented in the dispensation of the Buddha Kassapa, he became discontented in the present time; and because he meditated then for twenty thousand years, he obtained at the present time the faculties requisite for the attainment of Arahatship." The monks, after hearing the Exalted One explain this matter, asked him a further question, "Rever-

end Sir, this monk says that he attained Arahatship even as he stood with the blade of his razor pressed against his windpipe. Is it possible to gain the Path of Arahatship in so short a period of time?" "Yes, monks, a monk who strives with all his might may gain the Path of Arahatship in raising his foot, in setting his foot on the ground, or even before his foot touches the ground. [260] For it is better for a man who strives with all his might to live but a single instant than for an idle man to live a hundred years." So saying, he joined the connection, and preaching the Law, he pronounced the following Stanza,

112. Though one should live a hundred years, idle, listless,
Yet were it better to live for a single day, and strive with might and main.

VIII. 12. PAṬĀCĀRĀ IS BEREFT OF ALL HER FAMILY[1]

Though one should live a hundred years. This religious instruction was given by the Teacher, while in residence at Jetavana, with reference to the nun Paṭācārā.

Paṭācārā, we are told, was the daughter of a wealthy merchant of Sāvatthi. Her father was worth four hundred millions, and she was exceedingly beautiful. When she was about sixteen years old, her parents provided quarters for her in a palace seven stories high, and there they kept her, on the topmost floor, surrounded by guards. But in spite of these precautions she misconducted herself, and it was with her own page.[2] [261]

Now it so happened that her father and mother had promised her in marriage to a certain young man who was her social equal, and finally they set the wedding-day. When the day was close at hand, she said to the page, "My parents tell me that they intend to give me in marriage to a young man who comes of such and such a family. Now you know very well that when I am once inside of my husband's house, you may bring me presents and come to see me all you like, but you will never, never get in. Therefore, if you really love me, don't delay an instant, but find some way or other of getting me out of this

[1] Parallels: *Aṅguttara Commentary, JRAS.*, 1893, 552–560; *Therī-Gāthā Commentary*, xlvii: 108–112. On the relations of the three versions, see Introduction, § 7 *d*, Synoptical Table, and especially p. 50. Cf. *Therī-Gāthā*, 218–219, and *Tibetan Tales*, xi: 216–226. Text: N ii. 260–270.

[2] Cf. the beginning of Stories ii. 3, viii. 3, and ix. 8.

place." "Very well, my love; this is what I will do: to-morrow, early in the morning, I will go to the city gate and wait for you at such and such a spot; you manage, somehow or other, to get out of this place and meet me there."

On the following day he went to the appointed place and waited. Paṭācārā got up very early in the morning, put on soiled garments, disheveled her hair, and smeared her body with red powder. Then, in order to outwit her keepers, she took a water-pot in her hand, surrounded herself with slave-maidens, and set out as if she intended to fetch water. Escaping from the palace, she went to the appointed place and met her lover. Together they went a long way off, and took up their abode in a certain village. The husband tilled the soil, and gathered firewood and leaves in the forest. The wife fetched water in her water-pot, and with her own hand pounded the rice, did the cooking, and performed the other household duties. Thus did Paṭācārā reap the fruit of her own sin.

By and by she became pregnant, and when the time for her delivery was near at hand, she made the following request to her husband, "Here I have no one to help me. But a mother and father always have a soft spot in their heart for their child. Therefore take me home to them, that I may give birth to my child in their house." [262] But her husband refused her request, saying to her, "My dear wife, what say you? If your mother and father were to see me, they would subject me to all manner of tortures. It is out of the question for me to go." Over and over again she begged him, and each time he refused her.

One day, when her husband was away in the forest, she went to the neighbors and said, "Should my husband ask you where I have gone when he returns, tell him that I have gone home to my parents." And having so said, she closed the door of her house and went away. When her husband returned and observed that she was not there, he inquired of the neighbors, and they told him what had happened. "I must persuade her to return," thought he, and set out after her. Finally he caught sight of her, and overtaking her, begged her to return with him. But try as he might, he was unable to persuade her to do so.

When they reached a certain place, the birth-pains came upon her. Said she to her husband, "Husband, the birth-pains are come upon me." So saying, she made her way into a clump of bushes, laid herself upon the ground, and there, with much tossing about and pain, she

gave birth to a son. Then she said, "What I set out to go home for is over." So back again to their house she went with him, and once more they lived together.

After a time she became pregnant again. When the time for her delivery was at hand, she made the same request of her husband as before and received the same answer. So she took her child upon her hip and went away just as she had before. Her husband followed her, overtook her, and asked her to return with him. This she refused to do. Now as they went on their way, a fearful storm arose, out of due season. [263] The sky was ablaze with flashes of lightning, and rent asunder, as it were, with thunder-claps, and there was an incessant downpour of rain. At that moment the birth-pains came upon her. She said to her husband, "Husband, the birth-pains are come upon me; I cannot stand it; find me a place out of the rain."

Her husband went hither and thither, axe in hand, seeking materials for a shelter. Seeing some brushwood growing on the top of an ant-hill, he set about to chop it down. Hardly had he begun his work, when a poisonous snake slipped out of the ant-hill and bit him. Instantly his body was burned up, as it were, by flames of fire shooting up within him, his flesh turned purple, and in the place wherein he stood, there he fell down dead.

Paṭācārā, suffering intense pain, watched for her husband to return, but in vain. Finally she gave birth to a second son. The two children, unable to withstand the buffeting of the wind and the rain, screamed at the top of their lungs. The mother took them to her bosom, and crouching upon the ground with her hands and knees pressed together, remained in this posture all night long. Her whole body looked as though there were no blood left in it, and her flesh had the appearance of a sere and yellow leaf.

When the dawn rose, she took her new-born son, his flesh as red as a piece of meat, and placed him on her hip. Then she gave the older boy one of her fingers to hold, and with the words, "Come, dear child, your father has left us," set out along the same path her husband had taken. [264] When she came to the ant-hill, there, on top of it, she saw her husband lying dead, his flesh purple, his body rigid. "All on account of me," said she, "my husband has died upon the road," and wailing and lamenting, she continued her journey.

When she came to the river Aciravatī, she observed that by reason of the rain, which had lasted all night long, the river was swollen knee-deep, and in places waist-deep. She was too weak to wade

across the stream with the two children; therefore she left the older boy on the near bank and carried the younger across to the far side. Breaking off a branch of a tree and spreading it out, she laid the child on it. Then, thinking to herself, "I must return to my other child," she took leave of the younger boy and turned to recross the stream. But she could hardly bring herself to leave the little one, and again and again she turned around to look at him.

She had barely reached midstream, when a hawk caught sight of the child, and mistaking him for a piece of meat, swooped down from the sky after him. The mother seeing the hawk swoop down after her child, raised both her hands and screamed with a loud voice, "Begone, begone! (*Su, su!*)" Three times she screamed, but the hawk was so far away that he failed to hear her, and seizing the boy, flew up into the air with him.

When the older boy, who had been left on the near bank, saw his mother stop in the middle of the river and raise her hands, and heard her scream with a loud voice, he thought to himself, "She is calling me." And in his haste he fell into the water. In this wise was her younger son carried off by a hawk, and her older son swept away by the river. And she wailed and lamented, saying, "One of my sons has been carried off by a hawk, the other swept away by the water; by the roadside my husband lies dead." [265] And thus wailing and lamenting, she went on her way.

As she proceeded on her way, she met a certain man coming from Sāvatthi. She asked him, "Sir, where do you live?" "In Sāvatthi, my good woman." "In the city of Sāvatthi, in such and such a street, lives such and such a family. Do you know them, sir?" "Yes, my good woman, I know them. But pray don't ask me about that family. Ask me about any other family you know." "Sir, I have no occasion to ask about any other. This is the only family I wish to ask about." "Woman, you give me no opportunity to avoid telling you. Did you observe that it rained all last night?" "Indeed I did, sir. In fact, I am the only person the rain fell on all night long. How it came to rain on me, I will tell you by and by. But just tell me what has happened to the family of this wealthy merchant, and I will ask you no further questions." "My good woman, last night the storm overturned that house, and it fell on the merchant and his wife and his son, and they perished, all three, and their neighbors and kinsmen are even now burning their bodies on one funeral pyre. Look there, my good woman! You can see the smoke now."

Instantly she went mad. Her clothing fell off from her body, but she knew not that she was naked. [266] And naked as at her birth she wandered round and round, weeping and wailing and lamenting,

> Both my sons are dead; my husband on the road lies dead;
> My mother and father and brother burn on one funeral pyre.

Those who saw her yelled, "Crazy fool! Crazy fool!" Some flung rubbish at her, others showered dust on her head, others pelted her with clods of earth.

It so happened that at this time the Teacher was in residence at Jetavana monastery. As he sat there in the midst of his disciples preaching the Law, he saw Paṭācārā approach from afar, and recognized in her one who for a hundred thousand cycles of time had fulfilled the Perfections, one who had made her Earnest Wish and attained it.

(We are told that in the dispensation of the Buddha Padumuttara she had seen the Teacher Padumuttara take a certain nun by the arm and assign her preëminence among those that are versed in the Canon Law. It seemed as if the Teacher were opening the heaven of Indra and admitting the nun to the Garden of Delight. So she formed her resolve and made this prayer, "May I also obtain from a Buddha like you preëminence among nuns versed in the Canon Law." The Buddha Padumuttara, extending his consciousness into the future and perceiving that her prayer would be fulfilled, made the following prophecy, "In the dispensation of a Buddha to be known as Gotama, this woman will bear the name Paṭācārā, and will obtain preëminence among nuns versed in the Canon Law.") [267]

So when the Teacher beheld Paṭācārā approaching from afar, her prayer fulfilled, her Earnest Wish attained, he said, "There is none other that can be a refuge to this woman, but only I." And he caused her to draw near to the monastery. The moment his disciples saw her, they cried out, "Suffer not that crazy woman to come hither." But he said to them, "Depart from me; forbid her not." And when she was come nigh, he said to her, "Sister, return to your right mind." Instantly, through the supernatural power of the Buddha, she returned to her right mind. At the same moment she became aware that her clothing had fallen from off her body; and recovering at once her sense of modesty and fear of mortal sin, she crouched upon the ground.

A certain man threw her his cloak. She put it on, and approaching the Teacher, prostrated herself before his golden feet with the Five Rests. Having so done, she said, "Venerable Sir, be thou my refuge, be thou my support. One of my sons has been carried off by a hawk, the other swept away by the water; by the roadside my husband lies dead; my father's house has been wrecked by the wind, and in it have perished my mother and father and brother, and even now their bodies are burning on one funeral pyre."

The Teacher listened to what she had to say and replied, "Paṭācārā, be no more troubled. Thou art come to one that is able to be thy shelter, thy defense, thy refuge. What thou hast said is true. One of thy sons has been carried off by a hawk, the other swept away by the water; [268] by the roadside thy husband lies dead; thy father's house has been wrecked by the wind, and in it have perished thy mother and father and brother. But just as to-day, so also all through this round of existences, thou hast wept over the loss of sons and others dear to thee, shedding tears more abundant than the waters of the four oceans." And he uttered the following Stanza,

> But little water do the oceans four contain,
> Compared with all the tears that man hath shed,
> By sorrow smitten and by suffering distraught.
> Woman, why heedless dost thou still remain?

In this wise did the Teacher discourse on the round of existences without conceivable beginning. As he spoke, the grief which pervaded her body became less intense. Perceiving that her grief was become less intense, he continued his discourse as follows, "Paṭācārā, to one that is on his way to the world beyond, nor sons nor other kith and kin can ever be a shelter or a refuge. How much less can you expect them to be such to you in this present life! He that is wise should clarify his conduct, and so for himself make clear the path that leadeth to Nibbāna." So saying, he instructed her in the Law by pronouncing the following Stanzas,

> 288. Nor sons nor father can a refuge be, nor kith and kin;
> In them, to him whom death assails, no refuge remains.
>
> 289. Knowing this power of circumstances, the wise man, restrained by the moral precepts,
> Should straightway clear the path that leads to Nibbāna. [269]

At the conclusion of the discourse, Paṭācārā obtained the Fruit of Conversion, and the Depravities within her, as numerous as the

particles of dust on the whole wide earth, were burned away. Many others likewise obtained the Fruit of Conversion and the Fruits of the Second and Third Paths. Paṭācārā, having obtained the Fruit of Conversion, requested the Teacher to admit her to the Order. The Teacher sent her to the community of nuns and directed that she be admitted. Afterwards she made her full profession and by reason of her happy demeanor (*paṭitācārattā*) came to be known as Paṭācārā.

One day she filled her water-pot with water, and pouring out water, bathed her feet. As she poured out the water, she spilled some on the ground. The water ran a little way and disappeared. The second time it went a little farther. The third time a little farther yet. So she took this very incident for her Subject of Meditation, and fixing accurately in her mind the three occurrences, she meditated thus, "Even as the water I spilled the first time ran a little way and disappeared, so also living beings here in the world are dying in youth. Even as the water I spilled the second time ran a little farther, so also living beings here in the world are dying in the prime of life. Even as the water I spilled the third time ran a little farther yet, so also living beings here in the world are dying in old age."

The Teacher, seated in his Perfumed Chamber, sent forth an apparition of himself, and standing as it were face to face with her, spoke and said, "Paṭācārā, 'twere better far to live but a single day, aye, but a single moment, and see the rise and set of the Five Elements of Being, than to live a hundred years and not see." [270] And joining the connection, he instructed her in the Law by pronouncing the following Stanza,

> 113. Though one should live a hundred years, 'twere all in vain,
> Did one not see that all that is doth wax and wane;
> Instead, 'twere better far to live a single day,
> And know that all the world contains doth rise and pass away.

At the conclusion of the discourse Paṭācārā attained Arahatship together with the Supernatural Faculties.

VIII. 13. KISĀ GOTAMĪ SEEKS MUSTARD SEED TO CURE HER DEAD CHILD [1]

Though one should live a hundred years. This religious instruction was given by the Teacher at Jetavana, with reference to Kisā Gotamī.

13 a. Kisā Gotamī marries the son of a rich merchant

Once upon a time, the story goes, a merchant worth four hundred millions lived at Sāvatthi. Suddenly all of his wealth turned into charcoal. The merchant, overwhelmed with grief, refused to eat and took to his bed. One day a certain friend of his came to see him and asked him, "Sir, why are you so sorrowful?" The merchant told him what had happened. Said his friend, "Sir, give not yourself over to sorrow. [271] I know a way out of the difficulty, if you will but make use of it." "Well, sir, what am I to do?"

Said his friend, "Spread matting in your shop, and pile the charcoal on it, and sit down as if you were selling it. People will come along and say to you, 'Most merchants sell such things as clothing and oil and honey and molasses; but you are sitting here selling charcoal.' Then you must say to them, 'If I can't sell what belongs to me, what am I to do?' But again some one may say, 'Most merchants sell such things as clothing and oil and honey and molasses; but you are sitting here selling yellow gold.' Then you must say, 'Where's any yellow gold?' Your customer will say, 'There it is!' Then say, 'Let me have it.' Your customer will bring you a handful of charcoal. Take it, cover it with your hands, and presto! it will turn into yellow gold. Now if your customer be a maiden, marry her to your son, turn over your four hundred millions to her, and live on what she gives you. But if your customer be a youth, marry your daughter to him as soon as she reaches marriageable age, turn over your four hundred millions to him, and live on what he gives you."

"A fine plan indeed!" said the merchant. [272] So he piled the charcoal up in his shop, and sat down as if he were selling it. People

[1] Parallels: *Aṅguttara Commentary, JRAS.*, 1893, 791–796; *Therī-Gāthā Commentary*, lxiii: 174–176; Rogers, *Buddhaghosha's Parables*, x, pp. 98–102; *Tibetan Tales*, xi, pp. 216–226. In *Therī-Gāthā*, 218–219, and in the Tibetan version, certain episodes of the story of Paṭācārā (viii. 12) are incorporated in the story of Kisā Gotamī. Cf. *Die Legende von Kisāgotamī. Eine literarhistorische Untersuchung.* Von Jakob H. Thiessen, Breslau, 1880. Text: N ii. 270–275.

came along and said to him, "Most merchants sell such things as clothing and oil and honey and molasses; but you are sitting here selling charcoal." To such as asked this question, he replied as follows, "If I can't sell what belongs to me, what am I to do?"

There came one day to the door of his shop a certain maiden, the daughter of a poverty-stricken house. Her name was Gotamī, but by reason of the leanness of her body she was generally known as Kisā Gotamī. She came to buy something for herself; but when she saw the merchant, she said to him, "My good sir, most merchants sell such things as clothing and oil and honey and molasses; but you are sitting here selling yellow gold." "Maiden, where is there any yellow gold?" "Right there where you are sitting." "Let me have some of it, maiden." She took a handful of the charcoal and placed it in his hands. No sooner had it touched his hands than presto! it turned into yellow gold.

Then said the merchant to her, "Which is your house, maiden?" Said she, "Such and such, sir." The merchant, perceiving that she was unmarried, married her to his own son. He then gathered up his wealth (what was previously charcoal turning into yellow gold at his touch), and gave the four hundred millions into her charge. In time she became pregnant, and, after ten lunar months, gave birth to a son. But the child died as soon as he was able to walk.

13 b. Kisā Gotamī seeks mustard seed to cure her dead child[1]

Now Kisā Gotamī had never seen death before. Therefore, when they came to remove the body for burning, she forbade them to do so. Said she to herself, "I will seek medicine for my son." Placing the dead child on her hip, she went from house to house inquiring, "Know ye aught that will cure my son?" [273] Everyone said to her, "Woman, thou art stark mad that thou goest from house to house seeking medicine for thy dead child." But she went her way, thinking, "Surely I shall find someone that knoweth medicine for my child."

Now a certain wise man saw her and thought to himself, "This my daughter hath no doubt borne and lost her first and only child, nor death hath seen before; I must help her." So he said to her, "Woman, as for me, I know not that wherewith to cure your child; but one there is that knoweth, and him I know." "Sir, who is it that doth know?" "Woman, the Teacher doth know; go ask him." "Good sir, I will go ask him."

[1] Facsimiles of original, in Burmese and Cingalese letters, vol. 28, pages xii-xiii.

So she went to the Teacher, paid obeisance to him, stood at his side, and asked him, "Venerable Sir, is it true, as men say, that thou dost know that wherewith to cure my child?" "Yea, that know I." "What shall I get?" "A pinch of white mustard seed." "That will I, Venerable Sir. But in whose house shall I get it?" "In whose house nor son nor daughter nor any other hath yet died." "Very well, Venerable Sir," said she, and paid obeisance to him. Then she placed the dead child on her hip, entered the village, stopped at the door of the very first house, and asked, "Have ye here any white mustard seed? [274] They say it will cure my child." "Yea." "Well then, give it me." They brought grains of white mustard seed and gave to her. She asked, "Friends, in the house wherein ye dwell hath son or daughter yet died?" "What sayest thou, woman? As for the living, they be few; only the dead be many." "Well then, take back your mustard seed; that is no medicine for my child." So saying, she gave back the mustard seed.

After this manner, going from house to house, she plied her quest. Never a house wherein she found the mustard seed she sought; and when the evening came, she thought, "Ah! 'tis a heavy task I took upon myself. I thought 'twas I alone had lost a child, but in every village the dead are more in number than the living." The while she thus reflected, hard became the heart the which erewhile was soft with mother's love. She took the child and in a forest laid him down, and going to the Teacher paid obeisance to him and beside him took her stand.

Said the Teacher, "Didst thou get the single pinch of mustard seed?" "Nay, that did I not, Venerable Sir. In every village the dead are more in number than the living." Said the Teacher, "Vainly didst thou imagine that thou alone hadst lost a child. But all living beings are subject to an unchanging law, and it is this: The Prince of Death, like to a raging torrent, [275] sweeps away into the sea of ruin all living beings; still are their longings unfulfilled." And instructing her in the Law, he pronounced the following Stanza,

> **287.** Whoso hath set his heart on sons or flocks and herds,
> To worldly pleasures given o'er whose thoughts, —
> Even as a torrent sweeps away a sleeping town,
> So him the Prince of Death doth take and bear away.

As the Teacher uttered the last word of the Stanza, Kisā Gotamī was established in the Fruit of Conversion. Likewise did many others also obtain the Fruit of Conversion, and the Fruits of the Second and

Third Paths. Kisā Gotamī requested the Teacher to admit her to the Order; accordingly he sent her to the community of nuns and directed that she be admitted. Afterwards she made her full profession and came to be known as the nun Kisā Gotamī.

One day it was her turn to light the lamp in the Hall of Confession. Having lighted the lamp, she sat down and watched the tongues of flame. Some flared up and others flickered out. She took this for her Subject of Meditation and meditated as follows, "Even as it is with these flames, so also is it with living beings here in the world: some flare up, while others flicker out; they only that have reached Nibbāna are no more seen."

The Teacher, seated in his Perfumed Chamber, sent forth an apparition of himself, and standing as it were face to face with her, spoke and said, "Even as it is with these flames, so also is it with living beings here in the world: some flare up, while others flicker out; they only that have reached Nibbāna are no more seen. Therefore, better is the life of him that seeth Nibbāna, though he live but for an instant, than the lives of them that endure for a hundred years and yet see not Nibbāna." And joining the connection, he instructed her in the Law by pronouncing the following Stanza,

114. Though one should live a hundred years, the region of the deathless never seeing,
'Twould be in vain; instead, 'twould better be
To live a single day, the region of the deathless seeing.

At the conclusion of the discourse Kisā Gotamī, even as she sat there, attained Arahatship and the Supernatural Faculties.

VIII. 14. THE WIDOW BAHUPUTTIKĀ AND HER UNGRATEFUL CHILDREN [1]

Though one should live a hundred years. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Bahuputtikā. [276]

In a certain household at Sāvatthi, we are told, were seven sons and seven daughters. All of them married as soon as they were old enough, and were happy, as was indeed their nature. After a time their father died. But the mother, the eminent female lay disciple, even after the death of her husband, did not for some time relinquish control

[1] Cf. Story xxiii. 3. Text: N ii. 276–278.

of his property. One day her sons said to her, "Mother, now that our father is dead, what is the use of your retaining his property? Can we not support you?" She listened to their words, but said nothing. After they had spoken to her several times about the matter, she thought to herself, "My sons will look after me; why need I keep the property separate for myself?" So she divided the estate into two parts and distributed them among the children.

After a few days had passed, the wife of her oldest son said to her, "Apparently this is the only house our excellent mother visits; she acts as though she had given both parts of her estate to her oldest son." In like manner did the wives of her other sons address her. So likewise did her daughters address her whenever she entered their houses, from the oldest to the youngest. With such disrespect was she treated that finally she said to herself, "Why should I live with them any longer? I will enter the Order and live the life of a nun." So she went to the nuns' convent [277] and asked to be admitted to the Order. They received her into the Order, and when she had made her full profession she went by the name of Bahuputtikā the nun.

"Since I have entered the Order in old age," thought she, as she performed the major and minor duties assigned to nuns, "it behooves me to be heedful; I will therefore spend the whole night in meditation." On the lower terrace, putting her hand on a pillar, she guided her steps thereby and meditated. Even as she walked along, fearful that in the dark places she might strike her head against a tree or against some other object, she put her hand on a tree and guided her steps thereby, and meditated. Resolved to observe only the Law taught by the Teacher, she considered the Law and pondered the Law and meditated.

The Teacher, seated in the Perfumed Chamber, sent forth a radiant image of himself, and sitting as it were face to face with her, talked with her, saying, "Bahuputtikā, though one should live a hundred years, did he not behold the Law I have taught and meditate thereon, it were better that he live but a moment and behold the Law I have taught." And joining the connection and teaching the Law, he pronounced the following Stanza,

115. Though one should live a hundred years, did he not behold the Law Supreme,
It were better that he live but a single day and behold the Law Supreme. [278]

At the conclusion of the Stanza, Bahuputtikā became an Arahat, possessed of the Supernatural Faculties.

BOOK IX. EVIL, PĀPA VAGGA

IX. 1. THE BRAHMAN WITH A SINGLE ROBE [1]

Let a man make haste to do good. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the Brahman Little One-Robe, Culla Ekasāṭaka. [1]

For in the dispensation of the Buddha Vipassi lived a Brahman named Mahā Ekasāṭaka, and he it was who was reborn in the present dispensation in Sāvatthi as One-Robe, Culla Ekasāṭaka. For Culla Ekasāṭaka possessed but a single undergarment, and his wife possessed but a single undergarment, and both of them together possessed but a single upper garment. The result was that, whenever either the Brahman or his wife went out of doors, the other had to stay at home. One day announcement was made that there would be preaching at the monastery. Said the Brahman to his wife, "Wife, announcement is made that there will be preaching at the monastery. Will you go to hear the Law by day or by night? For we have not enough upper garments between us to permit both of us to go together." The Brahman's wife replied, "Husband, I will go in the daytime." So saying, she put on the upper garment and went.

The Brahman spent the day at home. At night he went to the monastery, seated himself in front of the Teacher, and listened to the Law. As he listened to the Law, the five sorts of joy arose within him, suffusing his body. He greatly desired to do honor to the Teacher, but the following thought restrained him, "If I give this garment to the Teacher, there will be no upper garment left for my wife or me." A thousand selfish thoughts arose within him; then a single believing thought arose within him. [2] Then thought of self arose within him and overmastered the believing thought. Even so did the mighty thought of self seize, as it were, and bind and thrust out the believing thought. "I will give it! No, I will not give it!" said the Brahman to himself. As he thus reflected, the first watch passed and the second watch arrived. Even then he was not able to bring himself to give the

[1] This story is referred to at *Milindapañha*, 115[12]. Parallel in *Aṅguttara Commentary* (citation at *HOS.* 28. p. 51). Text: N iii. 1–5.

garment to the Teacher. Then the last watch came. Finally the Brahman thought to himself, "While I have been fighting with thoughts of faith and thoughts of self, two watches have elapsed. If these powerful thoughts of self increase, they will not permit me to lift up my head from the Four States of Suffering. I will therefore give my gift." Thus the Brahman finally overmastered a thousand thoughts of self and followed the lead of a thought of faith. Taking his garment, he laid it at the Teacher's feet and thrice cried out with a loud voice, "I have conquered! I have conquered!"

King Pasenadi Kosala happened to be listening to the Law. When he heard that cry, he said, "Ask him what he has conquered." The king's men asked the Brahman the question, and the Brahman explained the matter to them. When the king heard the explanation, he said, "It was a hard thing to do what the Brahman did. I will do him a kindness." So he caused a pair of garments to be presented to him. The Brahman presented these garments also to the Tathāgata. Then the king doubled his gift, presenting the Brahman first with two pairs of garments, then with four, then with eight, finally with sixteen. The Brahman presented all these garments also to the Tathāgata. Then the king directed thirty-two pairs of garments to be presented to the Brahman. But to avoid having it said, "The Brahman has kept not a single pair for himself, but has given away every pair he received," he said to the Brahman, "Keep one pair for yourself and give another pair to your wife." So saying, he caused the Brahman to keep two pairs and gave the remaining thirty pairs to the Tathāgata alone. Even had the Brahman given away what he possessed a hundred times, the king would have met his gifts with equal gifts. (In a former state of existence Mahā Ekasāṭaka kept for himself two pairs of garments out of sixty-four he received; Culla Ekasāṭaka [3] kept two out of thirty-two.)

The king gave orders to his men, "It was indeed a hard thing to do what the Brahman did. Fetch my two blankets into the presence-chamber." They did so. The king presented him with the two blankets, valued at a thousand pieces of money. But the Brahman said to himself, "I am not worthy to cover my body with these blankets. These are suitable only for the Religion of the Buddha." Accordingly he made a canopy of one of the blankets and hung it up in the Perfumed Chamber over the Teacher's bed; likewise he made a canopy of the other blanket and hung it up in his own house over the spot where the monk who resorted to his house for alms took his meals.

At eventide the king went to visit the Teacher. Recognizing the blanket, he asked him, "Reverend Sir, who was it that honored you with the gift of this blanket?" "Ekasāṭaka." Thought the king to himself, "Even as I believe and rejoice in my belief, even so does this Brahman believe and rejoice in his belief." Accordingly he presented to him four elephants, four horses, four thousand pieces of money, four women, four female slaves, and four most excellent villages. Thus therefore did the king cause the Brahman to be given the Gift of Fours.

The monks started a discussion in the Hall of Truth: "Oh how wonderful was the deed of Culla Ekasāṭaka! No sooner done than he received all manner of presents of four! As soon as he did a good deed, straightway the fruit thereof was given to him." The Teacher approached and asked the monks, "Monks, what are you sitting here now talking about?" When they told him, he said, "Monks, had Ekasāṭaka been able to bring himself to give me his gift in the first watch, he would have received the Gift of Sixteens; had he been able to do so in the middle watch, [4] he would have received the Gift of Eights; because it was not until late in the last watch that he gave me his gift, he received only the Gift of Fours. He who does good works should not put away the impulse to good that arises within him, but should act on the instant. A meritorious deed tardily done brings its reward, but tardy is the reward it brings. Therefore a man should perform a good work the instant the impulse to good arises within him." So saying, he joined the connection, and preaching the Law, pronounced the following Stanza,

116. Let a man make haste to do good; let him restrain his heart from evil;
For if a man is slow in doing good, his mind delights in evil.

IX. 2. A DISCONTENTED MONK [1]

Should a man commit sin. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Seyyasaka. [5]

For Elder Seyyasaka was Elder Lāḷudāyi's fellow-monk. Becoming discontented with the continence required by the Religious Life, he

[1] This story is derived from the *Vinaya, Saṁghādisesa*, i. 1: iii. 110–112. Text: N iii. 5–6.

told his companion, who put him up to violating the first Saṅghādisesa Rule.[1] Thereafter, as often as he fell into that sin of discontent, he broke that same Rule. The Teacher heard about his doings, sent for him, and asked him, "Is the report true that you do thus and so?" "Yes, Reverend Sir." "Fond man," said the Teacher, "why have you sinned so grievously, in a manner so unbecoming to your state?" In such fashion did the Teacher reprove him. Having so done, he enjoined upon him the observance of the Precepts. Then he said to him, "Such a course of action inevitably leads to suffering, both in this world and in the world to come." So saying, he joined the connection, and preaching the Law, pronounced the following Stanza,

117. Should a man commit sin, he should not repeat his sin again and again;
He should not seek after evil; suffering is the outcome of evil.

IX. 3. GODDESS AND MONK[2]

If a man do works of merit. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the goddess Lājā. The story begins at Rājagaha. [6]

For while Venerable Kassapa the Great was in residence at Pipphali Cave, he entered into a state of trance, remaining therein for seven days. Arising from trance on the seventh day, he surveyed with Supernatural Vision the places where he was wont to go his rounds for alms. As he looked abroad, he beheld a certain woman, the keeper of a field of rice-paddy, parching heads of rice which she had gathered. Thereupon he considered within himself, "Is she endowed with faith or is she not endowed with faith?" Straightway becoming aware that she was endowed with faith, he reflected, "Will she be able to render me assistance?" Straightway he became aware of the following, "This noble young woman is wise and resourceful; she will render me assistance, and as the result of so doing will receive a rich reward." So he put on his robe, took bowl in hand, and went and stood near the rice-field.

When this noble young woman saw the Elder, her heart believed, and her body was suffused with the five sorts of joy. "Wait a moment, Reverend Sir," said she. Taking some of the parched rice, she went

[1] Explained at *SBE.* xiii. 7; xx. 77. [2] Text: N iii. 6–9.

quickly to him, poured the rice into the Elder's bowl, and then, saluting him with the Five Rests, she made an Earnest Wish, saying, "Reverend Sir, may I be a partaker of the Truth you have seen?" "So be it," replied the Elder, pronouncing the words of thanksgiving. Then that noble young woman saluted the Elder and set out to return, reflecting upon the alms she had given to the Elder. [7]

Now in a certain hole by the road skirting the field of growing rice lurked a poisonous snake. He was not able to bite the Elder's leg, for it was covered with his yellow robe. But as that noble young woman reached that spot on her return, reflecting upon the alms she had given to the Elder, the snake wriggled out of his hole, bit her, and then and there caused her to fall prostrate on the ground. Dying with believing heart, she was reborn in the World of the Thirty-three. Like a sleeper awakened, she awoke in a celestial mansion of gold thirty leagues in extent; her stature was three-quarters of a league. She wore a celestial robe twelve leagues in measure as an under-garment, and another celestial robe twelve leagues long as an upper garment. She had a retinue of a thousand celestial nymphs. The portal of the mansion was richly ornamented, and there hung down therefrom a golden vessel filled with golden grains of rice, to make known her former work of merit.

Standing at the portal of the mansion, she surveyed her glory and considered within herself, "Through what work of merit did I attain this glory?" Straightway she became aware of the following, "This my glory is the result of my gift of parched rice to Elder Kassapa the Great." Then she thought to herself, "Since I have received this splendor and glory as the result of a trifling work of merit, I ought not henceforth to be heedless. I will therefore perform the major and minor duties for the Elder and so make my salvation sure." Accordingly early in the morning she took a golden broom and a golden receptacle for sweepings, went to the Elder's cell, swept it clean, and set out water for drinking.

When the Elder saw what had been done, he concluded, "Some probationer or novice must have rendered me this service." On the second day the goddess did the same thing again, and the Elder again came to the same conclusion. But on the third day the Elder [8] heard the sound of her sweeping, and looking in through the keyhole, saw the radiant image of her body. And straightway he asked, "Who is it that is sweeping?" "It is I, Reverend Sir, your female disciple the goddess Lājā." "I have no female disciple by that name."

"Reverend Sir, when I was a young woman tending a rice-field, I gave you parched rice; as I returned on my way, a snake bit me, and I died with believing heart and was reborn in the World of the Thirty-three. Since it was through you that I received this glory, I said to myself, 'I will perform the major and minor duties for you and so make my salvation sure.' Therefore came I hither, Reverend Sir." "Was it you that swept this place for me yesterday and on the preceding days, setting out water for drinking?" "Yes, Reverend Sir."

"Pray depart hence, goddess. Never mind about the duties you have rendered, but henceforth come no more hither." "Reverend Sir, do not destroy me. Permit me to perform the major and minor services for you and so make my salvation sure." "Goddess, depart hence, lest in the future, when expounders of the Law take the variegated fan and sit down, they have reason to say, 'Report has it that a goddess comes and performs the major and minor duties for Elder Kassapa the Great, setting out water for him to drink.' Henceforth, therefore, come no more hither, but turn your steps elsewhere." "Reverend Sir, do not destroy me," begged the goddess again and again. The Elder thought to himself, "This goddess pays no attention to my command." Therefore he said to her, "You do not know your place." So saying, he snapped his fingers in contempt. The goddess, not daring to remain where she was, flew up into the air, and extending her clasped hands in an attitude of reverence, cried out, "Reverend Sir, do not nullify the attainment I have attained. Let me make my salvation sure." Thereupon the goddess wept and wailed and lamented, standing poised in the air.

As the Teacher sat in his Perfumed Chamber at Jetavana, [9] he heard the sound of her lamentation. Therefore he sent forth a luminous image of himself, and sitting down face to face as it were with the goddess, he opened his lips and said, "Goddess, it was indeed the duty of my son Kassapa the Great to restrain himself. But they who desire to perform works of merit conclude, 'This one thing alone is needful,' and recognize the doing of works of merit as their sole duty. Indeed, both in this world and the world to come, it is the doing of good works alone that brings happiness." Then he joined the connection, and preaching the Law, pronounced the following Stanza,

118. If a man do works of merit, he should do them again and again;
He should long to do works of merit; happy is the outcome of works of merit.

IX. 4. ANĀTHAPIṆḌIKA AND THE GODDESS[1]

Even an evildoer sees happiness. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Anāthapiṇḍika. [10]

For Anāthapiṇḍika, who spent fifty-four crores of treasure in the Religion of the Buddha on Jetavana monastery alone, proceeded in state three times a day to wait upon the Teacher during the Teacher's residence at Jetavana. Whenever he set out to go thither, he thought, "The probationers and novices will look at my hands and ask the question, 'What has he brought with him as offerings?'" and therefore never went empty-handed. When he went thither early in the morning he carried rice-porridge with him; after breakfast he carried ghee, fresh butter, and the other medicaments; in the evening he carried with him perfumes, garlands, unguents, and garments. Now those who lived by trade had borrowed from him eighteen crores of treasure. Moreover eighteen crores of treasure belonging to his family, secretly buried at the bank of the river, had been swept into the great ocean at the time when the river burst its banks. The result was that he was gradually being reduced to a state of poverty. But in spite of this, he just gave alms to the Congregation of Monks as before, although he was unable to give choice food such as he had before.

One day the Teacher asked him, "Are alms provided for us in the house of our householder?" Anāthapiṇḍika replied, "Yes, Reverend Sir, but the food is naught but bird-feed and sour gruel." Then said the Teacher to him, "Householder, do not allow yourself to think, 'It is naught but coarse food that I give to the Teacher,' and be not disturbed thereat. If the intention be pure, it is impossible to give the Buddhas and others food that is really coarse. You have given food to the Eight Holy Personages. I, however, in the time of Velāma stirred up all India by setting rich offerings agoing, [11] but yet I failed to win a single man to betake himself to the Three Refuges. It is a hard thing to find those on whom it is proper to bestow offerings. Therefore be not disturbed at the thought, 'My offerings are coarse food.'" So saying, the Teacher recited in full the Velāma Sutta.[2]

[1] This story is for the most part an abbreviated version of the Introduction to *Jātaka* 40: i. 226–231. The text is frequently word for word the same as the *Jātaka*. *Dh. cm.* 10¹–11⁴ is derived from *Aṅguttara*, iv. 392–396. Text: N iii. 9–15.

[2] *Aṅguttara*, iv. 392–396.

When the Teacher and the Teacher's disciples entered the house of Anāthapiṇḍika, the goddess who dwelt over the gate, unable to remain by reason of the intensity of their goodness, thought to herself, "I will detach the householder from his allegiance, that they may no more enter this house." Now although the goddess had longed to address the householder, she could say not a word to him in the heyday of his wealth and power. At this time, however, she thought to herself, "The householder is now a poor man, and will therefore be disposed to give heed to my words." Accordingly she went by night, entered the treasurer's chamber of state, and stood poised in the air. When the treasurer saw her, he said, "Who is that?" "It is I, great treasurer, the goddess that resides over your fourth gate. I am come to give you admonition." "Well then, say what you have to say."

"Great treasurer, without considering the future, you have dissipated your great wealth in the religion of the monk Gotama. Now, although you have reduced yourself to poverty, you still continue to give of your wealth. If you continue this course, in a few days you will not have enough left to provide you with clothing and food. Of what use to you is the monk Gotama? Abandon your lavish giving, devote your attention to business, and make a fortune." "Is this the advice you came to give me?" "Yes, treasurer." "Then begone. Though a hundred thousand like you should try, [12] you would not be able to move me from my course. You have said to me what you had no right to say; what business have you to dwell in my house? Leave my house instantly." The goddess, unable to withstand the words of a Noble Disciple who had attained the Fruit of Conversion, left his house, taking her children with her.

But after the goddess had left his house, she was unable to find lodging elsewhere. Then she thought to herself, "I will ask the treasurer to pardon me and to allow me to resume my residence in his house." Accordingly she approached the tutelary deity of the city, told him of her offense, and said to him, "Come now, conduct me to the treasurer, persuade him to pardon me, and persuade him to allow me to resume my residence in his house." But the tutelary deity of the city replied, "You said something you had no business to say; it will be impossible for me to go with you to the treasurer's residence." Thus did the tutelary deity of the city refuse her request. Then she went to the Four Great Kings, but they likewise refused her request. Then she approached Sakka king of gods, told him her story, and entreated him yet more earnestly. Said she, "Sire, I am

unable to find a place wherein to lodge myself, but wander about without protection, children in hand. Obtain for me the privilege of returning to my former residence." Sakka replied, "But neither will it be possible for me to speak to the treasurer in your behalf. However, I will tell you a way." "Very good, sire; tell me what it is."

"Go assume the dress of the treasurer's steward; note on a leaf from the hand of the treasurer a list of the wealth he once possessed; put forth your supernatural power and recover the eighteen crores of wealth borrowed by those who live by trade, and fill therewith the treasurer's empty storeroom. [13] Besides this wealth, there are eighteen crores of wealth which were swept into the great ocean. Yet again there are eighteen crores of wealth without an owner, to be found in such and such a place. Gather all this together and therewith fill his empty store-room. Having thus atoned for your offense, ask him to grant you pardon." "Very well," said the goddess. And straightway she did all, just as Sakka king of gods told her to. Having so done, she went and stood poised in the air, illuminating with supernatural radiance the treasurer's chamber of state.

"Who is that?" asked the treasurer. "It is I," replied the goddess, "the blind, stupid goddess that once dwelt over your fourth gate. Pardon me the words I once spoke to you in my blind stupidity. In obedience to the command of Sakka king of gods, I have recovered the fifty-four crores of wealth and filled your empty store-room therewith; thus have I atoned for my offense; I have no place wherein to lodge myself, and therefore am I greatly wearied." Anāthapiṇḍika thought to himself, "This goddess says to me, 'I have made atonement for my offense,' and confesses her fault; I will conduct her to the Supremely Enlightened." Accordingly he conducted her to the Teacher, saying to her, "Tell the Teacher all you have done." The goddess fell upon her face before the feet of the Teacher and said, "Reverend Sir, because of my folly I did not recognize your eminent merit and uttered evil words; pardon me for having uttered them." Thus did the goddess ask pardon both of the Teacher and of the great treasurer.

Then the Teacher admonished both the treasurer and the fairy with reference to the ripening of deeds both good and evil, saying, "Here in this present life, great treasurer, even an evildoer sees happiness, so long as his evil deed has not yet ripened. But so soon as his evil deed has ripened, then he sees only evil. Likewise a good man sees evil things, so long as his good deeds have not yet ripened;

but so soon as his good deeds have ripened, then he sees only happiness." [14] So saying, he joined the connection, and preaching the Law, pronounced the following Stanzas,

119. Even an evildoer sees happiness, so long as his evil deed has not yet ripened;
But so soon as his evil deed has ripened, then the evildoer sees evil things.

120. Even a good man sees evil, so long as his good deeds have not yet ripened;
But so soon as his good deeds have ripened, then the good man sees happiness.

IX. 5. THE MONK WHO FAILED TO KEEP HIS REQUISITES IN ORDER[1]

One should not think lightly of evil. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a monk who failed to keep his requisites in order. [15]

The story goes that this monk would leave out of doors whatever requisites, such as beds and chairs, he used out of doors. His requisites, thus exposed to the ravages of rain and sun and white ants, soon went to pieces. His brother monks used to say to him, "Brother, ought you not to put away your requisites?" The monk would reply, "I have committed only a slight fault, brethren; it is not worth wasting thought or bile over." Then he would do the same thing over again. The monks informed the Teacher of his doings. The Teacher sent for him and said to him, "Monk, is the report true that you are doing thus and so?" But even when the Teacher asked him, the monk replied, "Exalted Sir, I committed only a slight fault; it is not worth wasting thought or bile over." Thus did he reply to the Teacher, expressing slight concern over what he had done. Then said the Teacher, "Monks should never act on this principle. One should never regard an evil deed as a small matter, saying, 'It is a mere trifle.' For when a water-vessel stands with mouth uncovered in the open [16] and the rain descends, it is not, to be sure, filled by a single drop of rain; but when it rains again and again, it is filled to the brim. Even so, little by little, the man who commits sin accumulates a huge pile of sin." So saying, he joined the connection, and preaching the Law, pronounced the following Stanza,

121. One should not think lightly of evil and say, "It will not come nigh unto me."
Even a water-vessel is filled by the falling of one drop of water after another;
Even so the simpleton fills himself with evil, though he gather it little by little.

[1] Text: N iii. 15–16.

At the conclusion of the lesson many attained the Fruit of Conversion and the Fruits of the Second and Third Paths. Then the Teacher promulgated the following precept, "Whoever fails to remove a bed he has spread in the open air is guilty of sin."

IX. 6. TREASURER CATFOOT[1]

One should not think lightly of good. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Treasurer Catfoot, Biḷālapādaka. [17]

For once upon a time the residents of Sāvatthi banded themselves together and gave alms to the Congregation of Monks presided over by the Buddha. Now one day the Teacher, in returning thanks, spoke as follows, "Lay disciples, here in this world one man himself gives, but does not urge others to give; in the various places where he is reborn, such a man receives the blessing of wealth but not the blessing of a retinue. A second man does not himself give, but urges others to give; in the various places where he is reborn, such a man receives the blessing of a retinue but not the blessing of wealth. A third man neither himself gives nor urges others to give; in the various places where he is reborn, such a man receives neither the blessing of wealth nor the blessing of a retinue. Lastly, a man both himself gives and urges others to give; in the various places where he is reborn, such a man receives both the blessing of wealth and the blessing of a retinue."

Now a certain wise man who stood listening to the Teacher's discourse on the Law, thought to himself, "This is indeed a wonderful thing! I will straightway perform works of merit leading to both of these blessings." Accordingly he arose and said to the Teacher, as the latter was departing, "Reverend Sir, accept our offering of food to-morrow." "But how many monks do you need?" "All the monks you have, Reverend Sir." The Teacher [18] graciously consented to come. Then the layman entered the village and went hither and thither, proclaiming, "Women and men, I have invited the Congregation of Monks presided over by the Buddha for to-morrow. Give rice and whatever else be needed for making rice-porridge and other kinds of food, each providing for as many monks as his means permit. Let us do all the cooking in one place and give alms in common."

[1] Text: N iii. 17–20.

Now a certain treasurer, seeing that the layman had come to the door of his shop, became angry and thought to himself, "Here is a layman who, instead of inviting as many monks as he could himself accommodate, is going about urging the entire village to give alms." And he said to the layman, "Fetch hither the vessel you brought with you." The treasurer took grains of rice in his three fingers, and presented them to the layman; similarly with different kinds of kidney-beans. Ever after that the treasurer bore the name of Catfoot, Biḷālapāda. Likewise in presenting ghee and jagghery to the layman, he placed a basket in the layman's vessel, and allowing a corner to remain empty, dribbled out his offering pellet by pellet, giving him only a very little.

The lay disciple placed together the offerings which the rest presented to him, but placed apart by themselves the offerings of the treasurer. When the treasurer saw the layman do this, he thought to himself, "Why does he place apart by themselves the offerings I have presented to him?" In order to satisfy his curiosity, he sent a page with orders to follow the layman, saying to the page, "Go find out what he does with my offerings." The layman took the offerings with him, and saying, "May the treasurer receive a rich reward," put two or three grains of rice into the porridge and cakes, distributing beans and drops of oil and jaggery-pellets in all the vessels. The page returned [19] and told the treasurer what the layman had done. When the treasurer heard his report, he thought to himself, "If the layman blames me in the midst of the assembled company, I will strike him and kill him the moment he takes my name upon his lips."

On the following day, therefore, the treasurer secreted a knife in a fold of his undergarment and went and stood waiting at the refectory. The layman escorted into the refectory the Congregation of Monks presided over by the Buddha, and then said to the Exalted One, "Reverend Sir, at my suggestion the populace has presented these offerings to you. All those persons whom I urged to give have given rice and other provisions according to their respective ability. May all of them receive a rich reward." When the treasurer heard this, he thought to himself, "I came here with the intention of killing the layman in case he took my name upon his lips by way of blame; in case, for example, he said, 'So and So took a pinch of rice and gave it to me.' But instead of so doing, this layman has included all in his request for a blessing, both those who measured out their gifts in pint-pots and those who took pinches of food and gave, saying, 'May

all receive a rich reward.' If I do not ask so good a man to pardon me, punishment from the king will fall upon my head." And straightway the treasurer prostrated himself before the layman's feet and said, "Pardon me, master." "What do you mean?" asked the layman. Thereupon the treasurer told him the whole story.

The Teacher seeing this act, asked the steward of the offerings, "What does this mean?" Thereupon the layman told him the whole story, beginning with the incidents of the previous day. Then the Teacher asked the treasurer, "Is his story correct, treasurer?" "Yes, Reverend Sir." Then said the Teacher, "Disciple, one should never regard a good deed as a small matter and say, 'It is a mere trifle.' One should never regard lightly an offering given to a Buddha like me, [20] or to the Congregation of Monks presided over by the Buddha, and say of it, 'It is a mere trifle.' For wise men who do works of merit, in the course of time, become filled with merit, even as a water-vessel which stands uncovered becomes filled with water." So saying, he joined the connection, and preaching the Law, pronounced the following Stanza,

122. One should not think lightly of good and say, "It will not come nigh unto me."
Even a water-vessel is filled by the falling of one drop after another;
Even so a wise man fills himself with good, though he gather it little by little.

IX. 7. MERCHANT GREAT-WEALTH [1]

Even as a merchant. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Merchant Great-Wealth. [21]

The story goes that five hundred thieves sought to effect an entrance into the house of this merchant, but failed in the attempt. By and by the merchant filled five hundred carts with wares, but before setting out on his journey, sent the following message to the monks, "I am going to such and such a place on business. Let such of you as desire to go to this place come forth and proceed with me. Those who do so will not be troubled on the way for lack of food." Five hundred monks heard the message, and as soon as they heard it, set out on the road with the merchant. Now those thieves also heard that the merchant was setting out on a journey, and no sooner did

[1] Text: N iii. 21–24.

they hear the news than they went and secreted themselves in a forest by the way.

When the merchant reached the entrance to the forest, he halted in a certain village. There he spent three days disposing of the oxen, the carts, and the rest. During this time, however, he provided regularly for the monks. While he tarried there, the thieves sent out a certain man, saying to him, "Go find out when the merchant intends to leave the village and then come back and tell us." The agent of the thieves went to that village and said to a friend of his, "When does the merchant intend to leave the village?" "Two days more and he will set out," was the reply; "but why do you ask?" The agent of the thieves told him the reason, saying, "I belong to a band of five hundred thieves who are lying in wait for him in the forest." "Very good," said his friend; "go your way; he will be setting out right soon." So saying, he dismissed him. [22]

Thought the friend of the thief, "Shall I restrain the thieves, or the merchant?" After thinking the matter over, he came to the following conclusion, "Why should I have anything to do with these thieves? Five hundred monks are living on the bounty of this merchant; I will therefore give the merchant a hint." So he went to the merchant and said to him, "When do you intend to set out on your journey?" "On the third day," replied the merchant. Then said the man, "Do just as I tell you. I have just learned that there are five hundred thieves lying in wait for you in the forest. Do not go there, I pray you." "How do you know?" "I have a friend who belongs to the band. I know because he told me." "Well then, why should I go on from this point at all? I will turn round and go back home again."

Since the merchant still tarried, those thieves sent the same man back again to investigate. The man went and asked his friend. Learning the merchant's plans, he went back and said to the thieves, "My friend tells me that the merchant intends to turn round and go back home again." When the thieves heard that, they filed out of the forest and took up a position on the road leading in the opposite direction. But the merchant still tarried. So the thieves sent the same man back again, and he went as before to his friend. The friend of the thief, knowing where the thieves were now posted, again told the merchant. The merchant thought to himself, "I lack for nothing here; since this is the case, I will go neither forward nor backward, but will remain right here where I am." Accordingly he went to

the monks and said to them, [23] "Reverend Sirs, I am informed that a band of thieves posted themselves along the road with the intention of plundering me, and that upon hearing of my intention to turn back, they posted themselves on the road leading in the opposite direction. Now I have decided to go neither forward nor backward, but to remain right here where I am. If your reverences desire to remain right here also, suit your own pleasure."

The monks decided under the circumstances to go back. Accordingly they took leave of the merchant, returned to Sāvatthi, and having saluted the Teacher, sat down respectfully at one side. The Teacher asked them, "Monks, did you not accompany the merchant of great wealth?" "Yes, Reverend Sir," replied the monks; "but a band of thieves encompassed the comings and goings of the merchant of great wealth for the purpose of plundering him. Therefore he remained right where he was. But we have returned." Then said the Teacher, "Monks, Merchant Great-Wealth is avoiding the path because thieves lie in wait for him there. Even so the man who would live avoids deadly poison. Even so should monks also avoid evil, regarding the Three Forms of Being as paths encompassed about by bands of thieves." So saying, he joined the connection and preaching the Law, pronounced the following Stanza,

123. Even as a merchant possessing small company and great wealth avoids a path where danger lurks,
Even as a man desiring to live avoids poison, so should a man avoid evil.

IX. 8. THE ENCHANTED HUNTER [1]

If in his hand. This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to the hunter Kukkuṭamitta. [24]

Once upon a time there lived in Rājagaha a certain rich man's daughter. When she reached marriageable age, her mother and father lodged her in an apartment of royal splendor on the topmost floor of a seven-storied palace, with a female slave to guard her. One day towards evening, as she stood at her window looking down into the street below, she saw Kukkuṭamitta enter the city. Kukkuṭamitta was a hunter who made his living by killing deer; five hundred were

[1] Text: N iii. 21–24.

the snares, and five hundred the spears, with which he used to catch them. Now the hunter Kukkuṭamitta had killed five hundred deer, had filled his cart with their flesh, and was entering the city sitting on the pole of his cart to market his kill.

When the rich man's daughter saw him, she immediately fell in love with him. Giving her slave a present, she sent her out, saying, "Go find out when this hunter expects to return, and come back to me." The slave went out, gave the hunter the present, and asked him the question her mistress had told her to ask. The hunter replied, "Today I shall sell the meat, and to-morrow morning early I shall come out of such and such a gate and [25] set out on my return journey." The slave listened to the hunter's reply and went back and told her mistress.

The rich man's daughter laid out such of her clothes and jewels as she thought proper to take with her, and very early the following morning, having dressed herself in soiled garments, she left the house accompanied by a number of female slaves, carrying a water-pot in her hand, as though it was her intention to go to the landing on the river. Going to the place named by the hunter, she stood and watched for him to come. Very early the following morning the hunter also set out, driving his cart. The rich man's daughter fell in behind his cart and followed him. When the hunter saw the rich man's daughter, he said to her, "I do not recognize you as the daughter of anyone with whom I am acquainted; pray cease from following me, young woman." Said the rich man's daughter, "You did not summon me; I came of my own accord; be still and drive your cart." The hunter repeatedly bade her turn back, but to no purpose. Finally she said to him, "When good fortune comes to one, one shouldn't turn it away." Then the hunter knew for certain that she was following him, immediately assisted her to mount the cart, and continued his journey. Her mother and father sought everywhere to find her, but finding her nowhere, concluded that she must be dead, and held the funeral feast in honor of the dead. After living with the hunter, she gave birth to seven sons. When her sons reached manhood, she got them married.

Now one day as the Teacher surveyed the world at dawn, he observed that Kukkuṭamitta and his sons and daughters-in-law had entered the Net of his Knowledge. Thereupon he considered within himself, "What will this come to?" Becoming aware that all fifteen possessed the dispositions requisite to conversion, he took bowl and robe and went to the place where Kukkuṭamitta's nets were spread.

Now it so happened that on that day not a single animal had been caught in any of his nets. [26] The Teacher left his footprint on one of the hunter's nets, went on, and sat down under a bush in the shade. Very early in the morning Kukkuṭamitta took his bow and went to the place where his nets were spread. He inspected all of his nets from first to last, and found that he had caught not a single animal. Finally he saw the Teacher's footprint, whereupon the thought occurred to him, "Somebody is going about setting free the animals I have caught." His anger was aroused against the Teacher, and when, as he proceeded on his way, he caught sight of the Teacher sitting under the bush, he immediately drew his bow and said to himself, "That is the man who set free the animals I caught; I will kill him." The Teacher permitted him to draw his bow, but did not permit him to shoot. So there the hunter stood, unable to shoot the arrow and unable to take it from the string, wearied to exhaustion, with saliva streaming from his mouth, as if his ribs had been shattered.

When his sons returned home, they said, "Our father is a long time returning home; what can be the matter?" So the mother sent them out, saying, "My dear sons, go and seek your father." Accordingly they took their bows and set out. When they saw their father standing there enchanted, they said to themselves, "That must be some enemy of our father;" and forthwith those seven brothers drew their bows. But through the supernatural power of the Buddha they were all rooted to the spot immovable, even as was their father, and there they stood. Their mother asked herself, "Why are my sons so long in returning home?" So she went to the place where her husband and sons had gone, accompanied by her seven daughters-in-law. When she saw her husband and sons standing there enchanted, she thought to herself, "At whom, pray, are they aiming their bows?" When she looked beyond and saw the Teacher, she stretched forth her hands and cried out with a loud voice, "Do not kill my father; do not kill my father."

Kukkuṭamitta heard her cry, and thought to himself, "I am indeed lost; so that is my father-in-law; oh, [27] what a wicked deed I have done!" Likewise his sons thought to themselves, "So that is our grandfather; oh, what a wicked deed we have done!" As Kukkuṭamitta thought, "That is my father-in-law," his disposition became friendly. Likewise, as his sons thought, "That is our grandfather," their disposition became friendly. Then their mother, the rich man's daughter, spoke to them and said, "Throw away your bows immedi-

ately; ask my father to pardon you." The Teacher, knowing that their hearts had softened, permitted them to lower their bows. Then all of them bowed low before the Teacher and asked his pardon, saying, "Pardon us, Reverend Sir." So saying, they sat down respectfully on one side. Thereupon the Teacher preached the Law to them in orderly sequence. At the end of his discourse Kukkuṭamitta and his seven sons and his seven daughters-in-law, making fifteen persons in all, were established in the Fruit of Conversion.

The Teacher made his round for alms, and after breakfast returned to the monastery. On his return the Elder Ānanda asked him, "Reverend Sir, where have you been?" "I have been with Kukkuṭamitta, Ānanda." "Did you prevail upon him to abandon the taking of life, Reverend Sir?" "Yes, Ānanda. Kukkuṭamitta, together with his seven sons and his seven daughters-in-law, has become rooted and grounded in immovable faith, has professed faith in the Three Jewels, and has abandoned the taking of life." Said the monks, "Reverend Sir, has he not a wife?" "Yes, monks, he has a wife; and when she was a mere girl, living with her family, she obtained the Fruit of Conversion."

The monks began to discuss the matter, saying, "So Kukkuṭamitta has a wife, and when she was a mere girl she obtained the Fruit of Conversion; yet she married this hunter and by him had seven sons. Furthermore, during all this time, whenever her husband said to her, 'Bring me my bow, bring me my arrows, bring me my hunting-knife, bring me my net,' she obeyed him and gave him what he asked for. And her husband, taking what she had given him, went and took life. Is it possible that those who have obtained the Fruit of Conversion take life?" [28] Just then the Teacher approached and asked, "Monks, what is it that you are sitting here now talking about?" When they told him, he said, "Monks, of course those that have obtained the Fruit of Conversion do not take life. Kukkuṭamitta's wife did what she did because she was actuated by the thought, 'I will obey the commands of my husband.' It never occurred to her to think, 'He will take what I give him and go hence and take life.' If a man's hand be free from wounds, even though he take poison into his hand, yet the poison will not harm him. Precisely so, a man who harbors no thoughts of wrong and who commits no evil, may take down bows and other similar objects and present them to another, and yet be guiltless of sin." So saying, he joined the connection, and preaching the Law, pronounced the following Stanza,

124. If in his hand there be no wound,
A man may carry poison in his hand.
Poison cannot harm him who is free from wounds.
No evil befalls him who does no evil.

On a subsequent occasion the monks began the following discussion, "On what basis did Kukkuṭamitta, together with his sons and his daughters-in-law, attain the Path of Conversion? And why was he reborn as a hunter?" At that moment the Teacher drew near and asked, "Monks, what is it that you are sitting here now talking about?" When they told him, [29] he said,

8 a. Story of the Past: The city treasurer and the country treasurer

Monks, in times past men planned a shrine for the relics of the Buddha Kassapa. And they said, "What shall be the mortar for this shrine, and what shall be the water?" And this was their decision, "Yellow orpiment and red arsenic shall be the mortar and sesame oil shall be the water." Accordingly they reduced yellow orpiment and red arsenic to a powder and mixed it with sesame oil. Then, cutting bricks in two, and alternating bricks and blocks of gold, they laid up an inner wall. The outer wall consisted of solid blocks of gold, each of which was worth a hundred thousand pieces of money.

When the shrine was completed as far as the receptacle for the relics, they thought, "Now that we have reached the receptacle for the relics, we have need of a large amount of money; whom shall we make our foreman?" A certain village treasurer said, "I will be foreman." So saying, he contributed a crore of gold towards the reliquary. When the inhabitants of the country saw what he had done, they said, "This city treasurer is just piling up money. But in spite of the fact that a shrine is building so splendid as this, he is not willing to contribute enough money to make himself chief. Therefore the village treasurer, by reason of his contribution of a crore of treasure, will become foreman." And they were greatly offended. The city treasurer heard their words and said, "I will give two crores and be foreman myself." So saying, he contributed two crores. Thereupon the village treasurer said, "I will be foreman," and contributed three crores. Thus did the village treasurer and the city treasurer bid against each other, until finally the city treasurer offered to give eight crores.

Now the village treasurer had only nine crores of treasure in his

house, while the city treasurer had forty. Therefore the village treasurer thought to himself, "If I give nine crores, this [30] city treasurer will say, 'I will give ten crores,' and I shall be plunged into poverty." So the village treasurer said, "Not only will I give all this wealth, but I will myself, together with sons and wife, become the slave of this shrine." And with his seven sons and his seven daughters-in-law and his wife, he surrendered himself to the shrine. The inhabitants of the country said, "It is possible to obtain money, but this man, with sons and wife, has surrendered his very self; let him alone be foreman." So they made him foreman.

Thus did these sixteen persons become slaves of the shrine. The inhabitants of the country, however, made them freemen. In spite of this they cared for the shrine, and the shrine was their only care. When they finished the term of life allotted to them, they passed from that state of existence and were reborn in the World of the Gods. They remained in the World of the Gods during the interval between two Buddhas. In the dispensation of the present Buddha the wife passed from that state of existence and was reborn as the daughter of a rich man of Sāvatthi. When she was a mere girl, she attained Arahatship. But "Rebirth is a grievous matter for him who has not yet seen the Truth;" and so it was with her husband. After passing from birth to birth in the round of existences, he was at last reborn as a hunter. Thus it happened that no sooner did the rich man's daughter see her former husband than her former passion for him returned! And it has been said,

> Through past association or present advantage,
> That love springs up again as the lotus in the water.

So it happened that solely because of her former love for him the rich man's daughter married the hunter. Likewise, when her sons passed from that state of existence, they were conceived once more in her womb. Likewise her daughters-in-law were conceived once more in the wombs of their respective former mothers, and [31] when they reached marriageable age they married into the same households. And thus all those who at that time cared for the shrine, by the supernatural power of that meritorious work, attained the Fruit of Conversion. **End of Story of the Past.**

IX. 9. THE HUNTER WHO WAS DEVOURED BY HIS OWN DOGS[1]

Whosoever commits offense against the man that is offenseless. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the hunter Koka.

The story goes that one day early in the morning, as Koka was on his way to the forest with bow in hand and a pack of hounds trailing after him, he met by the wayside a certain monk entering a village for alms. The sight of the monk angered him. As he continued on his way, he thought to himself, "I have met a Jonah; I shall get nothing to-day." As for the Elder, when he had made his round of the village and eaten his breakfast, he set out to return to the monastery. Likewise the hunter, who had scoured the forest without bagging any game, set out on his return journey.

Seeing the Elder again, the hunter thought to himself, "Early this morning I met this Jonah, went to the forest, and got nothing; now he bobs up again before my very eyes; I will let my dogs eat him up." So he gave the word to his dogs and set them on the Elder. As for the Elder, he begged the hunter for mercy, saying, "Do not so, lay disciple, I pray you." The hunter replied, "Early this morning I met you face to face, and because of you I got nothing in the forest; now you bob up again before my very eyes; I will let my dogs eat you up, and that is all I have to say." So saying, the hunter set his dogs on the Elder without more ado.

The Elder climbed a certain tree in haste, and settled himself in a fork of the tree a man's height from the ground; the dogs closed around the tree. [32] The hunter Koka accompanied the dogs to the tree and said to the Elder, "Don't delude yourself with the thought that you have escaped from my clutches merely by climbing a tree." And forthwith he pierced the sole of one of the Elder's feet with the point of an arrow. Again the Elder begged the hunter for mercy, saying, "Do not so, I pray you." The hunter, however, paid no attention to the Elder's entreaty, but pierced the sole of the Elder's foot again and again with the point of the arrow. When the sole of one of the Elder's feet had been pierced through and through, he drew up the wounded foot and let his other foot hang down; when the

[1] Text: N iii. 31–34.

sole of that foot had been pierced through and through, he drew that foot up also. When the hunter had thus pierced through and through the soles of both of the Elder's feet in spite of the Elder's entreaties, the Elder felt as though his body had been set on fire with torches. So intense was the pain he suffered that he was unable any longer to fix his attention; the robe which he wore as an outer garment dropped from his body, but he did not even notice that it had fallen. When the robe dropped from the Elder's body, it fell upon the hunter Koka, covering him from head to foot.

"The Elder has fallen out of the tree," thought the dogs. Forthwith they crept in under the robe, dragged out their own master, and devoured him, leaving only the bare bones. Once out from under the folds of the robe, the dogs stood and waited. The first thing they knew, the Elder broke off a dry stick and threw it at them. The moment the dogs saw the Elder they thought, "We have eaten our own master," and straightway they scurried off into the forest. The Elder was greatly perplexed and disturbed. Thought he to himself, "The hunter lost his life because my robe fell and covered him; is my innocence still unimpaired?" With this thought in his mind he slipped down from the tree, went to the Teacher, and told him the whole story, beginning at the beginning. "Reverend Sir," said he, "it was all because of my robe [33] that this hunter lost his life; is my innocence still unimpaired? Am I still a religious?" The Teacher listened to the Elder's words and replied, "Monk, your innocence is still unimpaired; you are still a religious; it is he who offended against the offenseless that has gone to perdition. Moreover, this is not the first time he has done this very thing. In a previous state of existence also he offended against the offenseless and went to perdition for it." And when the Teacher had thus spoken, he illustrated the matter further by relating the following

9 a. Story of the Past: Wicked physician, boys, and poisonous snake [1]

The story goes that in times long past a certain physician made the rounds of a village seeking employment for his services. Finding none, and overcome with hunger, he departed from that village. As he passed out of the village gate, he noticed a throng of little boys

[1] This story is derived from *Jātaka* 367: iii. 202–203. Cf. story i. 1 *a*, *The wicked physician and the woman.*

playing about the gate. As soon as the physician saw them, he thought to himself, "I will let a snake bite these boys, then I will treat their wounds; thus I shall obtain food for myself." Accordingly he pointed to a snake that lay in the hole of a certain tree with his head thrust out and said to the boys, "Boys, there is a young Sāḷikā bird; catch him." One of the boys immediately gripped the snake firmly by the neck and dragged him out of his hole. But as soon as he discovered that he had a snake in his hands, he screamed and threw the snake on the head of the physician, who stood close by. The snake coiled about the shoulders of the physician, bit him hard, and then and there killed him.

"Thus," concluded the Teacher, "in a previous state of existence also this hunter Koka offended against the offenseless and went to perdition for it." When the Teacher had related this Story of the Past, he joined the connection, and preaching the Law, pronounced the following Stanza,

125. Whosoever commits offense against the man that is offenseless,
Against the man that is free from impurity and sin,
Unto that very simpleton returns that evil deed again,
Like fine dust tossed against the wind.

IX. 10. THE JEWELER, THE MONK, AND THE HERON [1]

Some are reborn on earth. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Tissa, an Elder who resorted to a jeweler for alms. [34]

This Elder, it seems, had taken his meals in the house of a certain jeweler for twelve years, and the master and mistress of the household had ministered to his wants as faithfully as a mother or father might do. Now one day the jeweler sat chopping some meat, and the Elder sat before him. At that moment King Pasenadi Kosala sent a certain precious stone to the jeweler together with the following message, "Clean it, pierce it, and send it back." The jeweler, although his hands were covered with blood, took the stone in his hand and placed it in a jewel-box. [35] Then he went into an inner room to wash his hands.

[1] For a discussion of the motif on which this story turns, see Bloomfield, *JAOS.*, 36, 63–65. Text: N iii. 34–37.

Now the jeweler had a pet heron in his house; and the heron, concluding from the smell of blood that the jewel must be a piece of meat, swallowed the jewel before the very eyes of the Elder. When the jeweler returned and discovered that the jewel had disappeared, he asked his wife and his sons in turn, "Did you take the jewel?" "Indeed we did not take it," they replied. The jeweler immediately concluded, "The Elder must have taken it;" and whispered to his wife, "The Elder must have taken the jewel." His wife replied, "Husband, say not so. During all the years the Elder has visited this house, I have never observed a flaw in him; it was not he that took the jewel."

Then the jeweler asked the Elder, "Reverend Sir, did you take a precious stone in this place?" "No, lay disciple, I did not take it." "Reverend Sir, there was nobody else here. You, and you alone, must have taken the jewel. Give me back the precious stone." Since the Elder steadfastly refused to admit that he had taken the jewel, the jeweler said to his wife, "It must have been the Elder that took the jewel. I will question him even by torture." "Husband, do not ruin us; it were better far for us to become slaves than to lay such a charge at the door of the Elder." But the jeweler replied, "Were all of us to become slaves, we should not bring the price of that jewel."

The jeweler took a rope, bound the head of the Elder, [36] and beat him on the head with a stick. Blood streamed from the Elder's head, ears, and nostrils, and his eyes looked as though they would pop out of their sockets. Overwhelmed with the pain, the Elder fell prostrate on the ground. The heron sniffing the blood, approached the Elder and began to drink the blood. At this the jeweler, beside himself with anger at the Elder, screamed, "What are *you* doing here?" and kicked the heron out of the way. But a single blow sufficed to kill the heron and he turned over on his back.

When the Elder saw that, he said to the jeweler, "Lay disciple, just slacken the rope about my head and see whether the heron is dead or not." The jeweler answered him, "You also will die just as has this heron." "Lay disciple, it was this heron that swallowed that jewel. However, had not the heron died, I would sooner have died myself than have told you what became of the jewel." The jeweler immediately ripped open the crop of the heron, and the first thing he saw was the jewel. Thereupon he trembled in every limb, his heart palpitated with excitement, and flinging himself at the feet of the Elder, he said, "Pardon me, Reverend Sir; what I did I did in my ignorance." "Lay disciple," replied the Elder, "it was not your fault

at all, and neither was it my fault; the round of existences alone is to blame for this. I pardon you freely." "Reverend Sir, if it is really true that you have pardoned me, then pray take your accustomed seat in my house once more and accept alms at my hands." "Lay disciple, I shall not henceforth set foot under the roof of anybody's house; my present plight is the result of entering other men's houses. [37] From this time forth, whithersoever my feet may carry me, I shall receive alms only when standing at the house-door." Thus did the Elder speak, taking upon himself one of the Pure Precepts. And when he had thus spoken, he pronounced the following Stanza,

Food is cooked for the sage, a little here and a little there, in one house after another.
I will journey about on my round for alms; a good stout leg is mine.

But not long after the Elder had spoken these words, he passed into Nibbāna as the result of the beating he had received at the hands of the jeweler. The heron was reborn in the womb of the jeweler's wife. When the jeweler died, he was reborn in Hell. When the jeweler's wife died, she was reborn, because of her soft-heartedness towards the Elder, in the World of the Gods.

The monks asked the Teacher about their future state. Said the Teacher, "Monks, of living beings here in this world, some reënter the womb; others who are evildoers go to Hell; others, who have done good deeds go to the World of the Gods; while they that have rid themselves of the Contaminations, pass to Nibbāna." So saying, he joined the connection, and preaching the Law, pronounced the following Stanza,

126. Some are reborn on earth, evildoers go to hell,
The righteous go to heaven, Arahats pass to Nibbāna.

IX. 11. THREE PARTIES OF MONKS[1]

Neither in the heaven above. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to three groups of persons. [38]

11 a. Story of the Present: A crow burned to death

The story goes that while the Teacher was in residence at Jetavana, a party of monks set out to pay him a visit, and entered a certain

[1] Text: N iii. 38–44.

village for alms. The inhabitants of the village took their bowls, provided seats for them in a rest-house, offered them rice-porridge and hard food, and while awaiting time for almsgiving, sat and listened to the Law. At that moment a flame of fire shot up from under the cooking-vessel of a certain woman who was boiling rice and seasoning sauce and curry, and caught the thatch of the roof; whereupon a bundle of grass detached itself from the thatch and floated away into the air a mass of flames

At that moment a crow came soaring through the air, thrust his neck into the bundle of grass, was instantly enveloped in the blazing mass, burned to a crisp, and fell to the ground in the heart of the village. All this happened before the very eyes of the monks, and they said, "Oh, what a terrible thing has happened! Just look, brethren, at the dreadful death that has overtaken this crow! As for what he did in a previous state of existence to be overtaken by so dreadful a death, who is likely to know other than the Teacher alone? Let us therefore ask the Teacher what he did in a previous state of existence." And with this purpose in mind they departed.

11 b. Story of the Present: A woman cast overboard

A second party of monks set out to pay the Teacher a visit and embarked in a ship. When the ship reached mid-ocean, it stopped and stood stock-still. "There must be a Jonah on board," said the passengers, and cast lots. Now the captain had his wife on board, and she was a young woman in the bloom of youth, exceedingly beautiful and fair to see. When, therefore, they cast lots for the first time and the lot fell upon the captain's wife, they said, "Cast lots again." So they cast lots the second and the third time, and three times in succession [39] the lot fell upon the captain's wife. Thereupon the passengers went to the captain, looked him straight in the face, and asked him, "What about it, master?" The captain replied, "It is not right to sacrifice the lives of all on board for the sake of this lone woman; throw her overboard." So they seized the woman and started to throw her overboard. All of a sudden, terrified with the fear of death, she let out a loud scream. When the captain heard her scream, he said, "There is no sense in allowing her jewels to go down with her; remove her jewels, every one, wrap her in a piece of cloth, and then throw her overboard into the sea. But I shall not have the heart to witness her death-struggle on the surface of the water.

Therefore, in order to make sure that I shall not see her, tie a jar of sand about her neck in this fashion and then throw her overboard." They did as the captain told them to. The moment she struck the water, fishes and tortoises swam up and tore her limb from limb. When the monks learned what had happened, they said, "With the single exception of the Teacher, who is likely to know what this woman did in a previous state of existence? Let us ask the Teacher what it was that she did." So as soon as they reached the haven where they would be, they disembarked and set out to see the Teacher.

11 c. Story of the Present: Monks imprisoned in a cavern

Likewise seven other monks set out to see the Teacher. Arriving at a certain monastery in the evening, they entered and asked for a night's lodging. Now there were seven beds in a certain rock-cell, and the seven monks, having obtained permission to sleep in this cavern, immediately lay down and went to sleep. In the night a rock as big as a pagoda came rolling down the opposite slope and stopped at the entrance to the cavern, blocking it completely. When the resident monks discovered what had happened, they said, "This cavern we provided for the express use of visiting monks. But this huge rock has fallen and blocked the entrance to the cavern completely; [40] let us remove it." So they gathered together the men from seven villages, and the men and the monks without struggled with might and main, and the monks who were imprisoned within struggled with might and main, but in spite of their combined efforts they were unable to budge the rock. Worse yet, for seven days they were unable to budge the rock, and for seven days the visiting monks, overcome with hunger, suffered greatly. Finally, on the seventh day, suddenly and without warning, the rock rolled away from the entrance to the cavern of its own accord, and the visiting monks were free. When they came out of the cavern, they thought to themselves, "With the single exception of the Teacher, who is likely to be able to explain the disaster with which we were overtaken? Let us ask the Teacher about it." And with this purpose in mind they departed.

These seven monks met the two other parties of monks on the way, and all three parties of monks continued their journey together. Together they approached the Teacher, saluted him, and seated themselves at one side. Then, one after another, the three parties

of monks asked the Teacher to explain the incidents which they had witnessed and in which they had had a share. The Teacher took up the incidents one after another and explained them as follows:

11 d. Story of the Past: Burning of an ox

"Monks, as for that crow, he experienced identically the same form of suffering he had once inflicted upon another. For in times long past that crow was a certain farmer of Benāres. Once upon a time he tried to break in an ox of his, but try as he might, he could not break him in. His ox would go a little way and then lie down; and when the farmer beat him, he would get up, go a little farther, and then lie down again. Finally, after the farmer had done his best to make his ox go and had failed completely, his anger got the better of him. [41] Said the farmer to the ox, 'Very well! from this moment you shall lie here to your heart's content.' So saying, the farmer wrapped the body of the ox with straw just as he would make a bundle of straw; and when he had so done, he set fire to the straw. Then and there the ox was burned to a crisp, and then and there he died. This, monks, is the evil deed which that crow committed at that time. Through the ripening of that evil deed he suffered torment in Hell for a long period of time, and thereafter, because the fruit of that evil deed was not yet exhausted, he was seven times in succession reborn as a crow.

11 e. Story of the Past: Drowning of a dog

"As for that woman, monks, she too experienced identically the same form of suffering she once inflicted upon another. For in times long past that woman was the wife of a certain householder of Benāres. She used to do with her own hand all of the household duties, such as fetching water, pounding rice, and cooking. And she had a certain dog that used to sit watching her as she performed her duties within the house; and whenever she went to the field to gather rice, or whenever she went to the forest to pick up firewood and leaves, that dog always went with her. One day some young men, seeing her with her dog, said jestingly, 'Ah! here is a hunter come out with a dog; to-day we shall have some meat to eat!' Annoyed by their jesting, the woman beat the dog with sticks and stones and clods of earth, and chased him away. The dog, however, ran back only a little way and then turned around and began to follow her again.

(It appears that in his third previous existence that dog had been

her husband, and therefore it was impossible that he should ever lose his affection for her. In the revolution of being which has no conceivable beginning, there is no one who has not at some time or other been the wife or husband of somebody else. Of course, in states of existence not far removed, the affection that persists for relatives is exceedingly strong; [42] and this is the reason why that dog simply could not leave his mistress.)

"The woman was in a great rage when she reached her husband's field. After she had gathered what rice she needed, she picked up a rope, put it in the fold of her dress, and started back home. All this time that dog was following in her footsteps. After the woman had given her husband his meal of rice-porridge, she took an empty water-pot in her hand and started off for a certain water-pool. Having filled the vessel with sand, she looked about her, when all of a sudden she heard the dog bark close by. Immediately the dog ran up to her, wagging his tail and thinking to himself, 'It is a long time since I have had a pleasant word from her to-day.' The woman seized the dog firmly by the neck, fastened one end of the rope to the water-vessel and the other to the dog's neck, and then started the vessel rolling down the slope into the water. The dog was dragged along by the water-vessel, fell into the water and died then and there. Through the ripening of that evil deed that woman suffered torment for a long period of time in Hell; and thereafter, because the fruit of that evil deed was not yet exhausted, in a hundred successive existences a jar of sand was tied to her neck, she was thrown into the water, and in this manner suffered death.

11 f. Story of the Past: Imprisonment of a lizard

"In like manner, monks, you too have experienced identically the same form of suffering you once inflicted upon others. For example, in times long past there lived in Benāres seven young cowherds. For seven days by turns they used to tend a herd of cattle. One day, as they were returning home after tending their cattle, they caught sight of a huge lizard. They immediately ran after the lizard, but the lizard ran faster than they did and slipped into a certain ant-hill. Now there were seven holes in this ant-hill, and the boys immediately concluded, 'We shall not be able to catch this lizard to-day; we will come back again to-morrow and then we shall catch him.' Accordingly each of them took a fistful of broken twigs, and between them the seven boys

stuffed the seven holes full. Having so done, [43] they went away. On the following day they drove their cows in a different direction and forgot all about that lizard. On the seventh day they came along with their cows, saw that ant-hill, and suddenly remembered about the lizard. 'What has become of the lizard?' thought they. Immediately each of them removed the twigs which they had stuffed into the seven holes. The lizard, caring little whether he lived or not, immediately came out of the hole, reduced to skin and bones, quaking and trembling. When those boys saw him, they took pity on him and said, 'Do not kill him; he has not had a thing to eat for seven days.' And they stroked him on the back and let him go, saying, 'Go in peace.' Now because those boys did not kill that lizard they escaped torture in Hell, but in fourteen successive existences that band of seven lacked food for seven successive days. Monks, you were those cowherds at that time, and that was the evil deed you committed."

Thus did the Teacher, in answer to their questions, explain those three incidents. When he had finished speaking, a certain monk asked him, "But, Reverend Sir, if a man has committed an evil deed, can he not escape from the consequences thereof, either by soaring into the air, or by diving into the sea, or by entering a cave in a mountain?" Said the Teacher, "It matters not, monks, where he may seek to hide himself, whether in the air or in the sea or in the bowels of the earth; there is no place on earth where a man can escape from the consequences of an evil deed." So speaking, he joined the connection, and preaching the Law, pronounced the following Stanza, [44]

127. Neither in the heaven above, nor in the depths of the sea,
Nor in a cavern of the mountains, should one there enter;
Nowhere on earth can the place be found
Where a man can escape from the consequences of an evil deed.

IX. 12. SUPPABUDDHA INSULTS THE TEACHER [1]

Neither in the heaven above. This religious instruction was given by the Teacher while he was in residence at Nigrodha Monastery with reference to Suppabuddha the Sākiya. [44]

The story goes that Suppabuddha the Sākiya took offense at the Teacher because the latter renounced his daughter and retired

[1] Cf. Hardy, *Manual of Buddhism*, pp. 351–352. Text: N iii. 44–47.

from the world, and because, after receiving his son into the Order, he assumed a hostile attitude towards him. [45] So one day he said to himself, "I will not permit the Teacher to go where he has been invited and partake of food." Accordingly he seated himself in the street, drinking strong drink, and blocking the Teacher's way. When the Teacher with his retinue of monks arrived at the spot in the street where sat Suppabuddha the Sakyan, they said to the latter, "The Teacher is come nigh." Suppabuddha replied, "Tell him to go on his way; he is no older than I am. I will not make way for him." Although announcement of the Teacher's arrival was repeated several times to Suppabuddha the Sakyan, he invariably made the same answer and sat in the street just the same. Since his uncle refused to make way for him, the Teacher turned back. Suppabuddha the Sakyan sent a spy, saying to him, "Go listen to what the Teacher says and come back and tell me."

As the Teacher returned on his way, he smiled. Thereupon the Elder Ānanda asked him, "Reverend Sir, why do you smile?" The Teacher replied, "Ānanda, just look at Suppabuddha the Sakyan." "I see him, Reverend Sir." "He has committed a grievous sin in refusing to make way for a Buddha like me. Seven days hence, on the ground floor of his palace, at the foot of the stairway, he will be swallowed up by the earth." The spy heard these words and immediately hurried to Suppabuddha the Sakyan. Said the latter, "What did my nephew say, as he returned on his way?" The spy told his master just what he had heard. When Suppabuddha the Sakyan heard the words which his nephew had spoken, he said, "There is no immediate danger to me in the words which my nephew has spoken. To be sure, whatever he says will be fulfilled to the letter; but even so [46] I will yet prove him to be a liar. He did not say unqualifiedly, 'On the seventh day he will be swallowed up by the earth.' What he said was, 'On the ground floor of the palace at the foot of the stairway he will be swallowed up by the earth.' Henceforth, therefore, I will not go to that particular place; and by not being swallowed up by the earth at that particular spot, I will prove him to be a liar."

Accordingly Suppabuddha the Sakyan had all of his household goods carried to the topmost floor of his seven-storied palace, had the stairway removed, had the door closed and barred, and stationed two strong men at each and every door. Said he to these strong men, "If I forget myself and start to come down, you are to make me go back."

And having so said, he sat down in an apartment of royal splendor on the seventh floor of his palace. When the Teacher heard what he had done, he said, "Monks, let not Suppabuddha be content with ascending to the topmost floor of his palace; let him soar aloft and sit in the air, or let him put to sea in a boat, or let him enter into the bowels of a mountain; there is no equivocation in the words of the Buddhas; he will enter the earth precisely where I said he would." And when he had thus spoken, he expounded the Law by pronouncing the following Stanza,

128. Neither in the heaven above, nor in the depths of the sea,
Nor in a cavern of the mountains, should one there enter;
Nowhere on the earth can the place be found
Where, if a man abide, Death would not overpower him. [47]

On the seventh day after the Teacher had been prevented from continuing his alms-pilgrimage, a state charger belonging to Suppabuddha broke loose on the ground floor of the palace, and ran about kicking first this wall and then that. Suppabuddha, although sitting on the topmost floor, heard the noise and asked what was the trouble. "Your state charger has broken loose," was the answer. When the horse saw Suppabuddha, he immediately quieted down. Suppabuddha, desiring to catch him, arose from the seat where he had been sitting and started towards the door. Precisely at that moment the doors opened of their own accord, the stairway returned to its proper place, and the strong men who were posted at the door seized him by the neck and threw him down. In the same way the doors on all seven floors opened of their own accord, the stairways returned to their proper places, and the strong men who were posted at the doors seized him by the neck and threw him down. When he landed at the bottom of the stairway on the ground floor, at that moment the great earth opened and split apart and swallowed him up, and he descended therein and was reborn in the Avīci Hell.

BOOK X. THE ROD OR PUNISHMENT, DAṆḌA VAGGA

X. 1. THE BAND OF SIX[1]

All men tremble. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the monks of the Band of Six. [48]

For once upon a time, when lodging had been made ready by the monks of the Band of Seventeen, the monks of the Band of Six said to the former, "We are older; this belongs to us." The Band of Seventeen replied, "We will not give it to you; we were the first to make it ready." Then the Band of Six struck their brother monks. The Band of Seventeen, terrified by the fear of death, screamed at the top of their lungs. The Teacher, hearing the outcry, asked, "What was that?" When they told him, he promulgated the precept regarding the delivering of blows, saying, "Monks, henceforth a monk must not do this; whoever does this is guilty of sin." Having so done, he said, "Monks, one should say to himself, 'As do I, so also do others tremble at the rod and fear death.' Therefore one should not strike another or kill another." So saying, he joined the connection, and preaching the Law, pronounced the following Stanza,

129. All men tremble at the rod; all men fear death.
One should treat one's neighbor as oneself, and therefore neither strike nor kill.

X. 2. THE BAND OF SIX[2]

All men tremble. This religious instruction was also given by the Teacher while he was in residence at Jetavana with reference to the monks of the Band of Six. [50]

[1] Derived from the *Vinaya, Culla Vagga*, vi. 11: ii. 166–167; *Pācittiya*, lxxiv. 1: iv. 145–146. Text: N iii. 48–49.

[2] Derived from the *Vinaya, Pācittiya*, lxxv. 1: iv. 146–147. Text: N iii. 49–50.

For once upon a time, the circumstances being the same as those which attended the promulgation of the foregoing precept, the monks of the Band of Six struck the monks of the Band of Seventeen, whereupon the latter made threatening gestures. On this occasion also the Teacher heard the outcry made by the latter and asked, "What is that?" Informed of the cause, he promulgated the precept regarding threatening gestures, saying, "Monks, henceforth no monk should do any such thing. Whoever does this is guilty of sin." Having so done, he said, "Monks, a monk should consider, 'As do I, so also do others tremble at the rod; as do I, so also do others cherish life.' And bearing this thought in mind, he should neither strike another nor kill another." So saying, he joined the connection and preaching the Law, pronounced the following Stanza,

130. All men tremble at the rod; to all men life is dear.
One should treat one's neighbor as oneself, and should neither strike nor kill.

X. 3. A COMPANY OF BOYS[1]

Whoever injures with the rod living beings that long for happiness. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a company of boys. [51]

For one day, as the Teacher was entering Sāvatthi for alms, he saw by the wayside a company of boys beating a house-snake with a stick. Thereupon he asked, "Boys, what are you doing?" "Reverend Sir," replied the boys, "we are beating a snake with a stick." "Why are you doing that?" "Reverend Sir, we are afraid he will bite us." Then said the Teacher, "If you beat this snake, thinking to yourselves, 'We shall thereby insure our own happiness,' the result will be that in the various places where you will be reborn you will not obtain happiness. They who seek to gain happiness for themselves should not strike another." So saying, he joined the connection, and preaching the Law, pronounced the following Stanzas,

131. Whoever injures with the rod living beings that long for happiness,
Longing himself for happiness, will not obtain happiness after death.
132. Whoever does not injure with the rod living beings that long for happiness,
Longing himself for happiness, will obtain happiness after death.

[1] Text: N iii. 50–51.

X. 4. THE MONK AND THE PHANTOM [1]

Speak not harshly to anyone. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Kuṇḍadhāna. [52]

The story goes that from the day Kuṇḍadhāna became a monk a certain female form accompanied the Elder wherever he went. The Elder himself never saw her, but everybody else saw her. Indeed, whenever the Elder made an alms-pilgrimage in a village, the inhabitants would first give the Elder a portion of alms, saying, "Reverend Sir, this is for you;" and then they would give the woman a second portion of alms, saying, "And this is for our female friend."

4 a. Story of the Past: The goddess who took the form of a woman

The story goes that in the dispensation of the Buddha Kassapa there were two companion-monks who were as intimately associated with each other as though they had issued from the womb of the same mother. And in the dispensation of the Buddha Dīghāyu, as year by year and month by month the monks met together for the purpose of keeping fast-day, those same two monks would come forth from their lodging and say to each other, "Let us go to the Hall of Discipline together."

Now a certain goddess reborn in the World of the Thirty-three, seeing those two monks, thought, "These two monks are too much together; is there perhaps some way by which I can separate them?" No sooner had she thought this in her folly than one of the two monks said to his companion, "Brother, wait a moment; I must attend to the needs of nature." So soon as she heard this, that goddess [53] assumed the form of a woman and entered the thicket with the Elder. When he came out, she followed close behind him, arranging with one hand her tuft of hair and with the other her undergarment.

The Elder himself did not notice her, but when the monk who stood outside waiting for him turned and looked, he saw the woman come out, arranging her hair and her undergarment. As soon as the woman observed that the monk had seen her, she disappeared. When the Elder came up to the monk who was waiting for him, the latter

[1] Cf. *Thera-Gāthā Commentary*, xv. Text: N iii. 52–58.

said to him, "Brother, you have broken your vow of chastity." "I have done no such thing, brother." "Why, I just saw a young woman come out after you, doing this and that. Yet you say, 'I have done no such thing.'"

The Elder acted as if he had been struck by a thunderbolt. Said he, "Brother, do not ruin me. I have done no such thing." Said the monk, "What I saw, I saw with my own eyes. Do you expect me to believe you?" And forthwith he broke off the tip of his staff and departed. Moreover, when he sat down in the Hall of Confession, he said, "I will not keep Fast-day in his company." Said the Elder to the monks, "Brethren, there is not a fleck even the size of an atom on my chastity." But the monk repeated, "What I saw, I saw with my own eyes."

When the goddess saw that the monk was unwilling to keep Fast-day with the Elder, she thought to herself, "I have done a grievous wrong." And straightway she said to the monk, "Reverend Sir, my noble Elder has not really violated his vow of chastity. I did this merely to try him. Pray keep Fast-day with him as usual." When the monk saw the goddess poised in the air, and heard her speak those words, he believed her, and kept Fast-day with the Elder. [54] He was not, however, so kindly disposed to the Elder as before. Such was the former deed of the goddess. **End of Story of the Past.**

Now at the end of their allotted term of life, the Elders were reborn according to their good pleasure. The goddess was reborn in the Avīci Hell, and after suffering torment there for a period of an interval between two Buddhas, was reborn in Sāvatthi in the dispensation of the present Buddha as a man. When he had grown up he retired from the world and became a monk, subsequently making his full profession. From the day he retired from the world, that same female form appeared and followed him. Therefore they gave him the name Kuṇḍadhāna. When the monks observed that he was followed about by a woman, they said to Anāthapiṇḍika, "Treasurer, drive this unchaste monk out of your monastery, for by reason of him reproach will fall upon all of the other monks." "But, Reverend Sirs, is the Teacher not at the monastery?" "He is, lay disciple." "Well then, the Teacher alone will know." The monks went and said the same thing to Visākhā, and she gave them the same answer.

The monks, getting no satisfaction from the two lay disciples, reported the matter to the king, saying, "Great king, Kuṇḍadhāna goes about accompanied by a woman, and has thus cast reproach

upon all the rest of the monks. Drive him out of your kingdom." "But where is he, Reverend Sirs?" "In the monastery, great king." "In which lodging does he reside?" "In such and such." "Very well, go your way. I will have him caught." So in the evening the king went to the monastery, caused the Elder's lodging to be surrounded by his men, and himself stood facing the entrance to the Elder's cell.

The Elder, hearing a loud noise, came out and stood facing the monastery. [55] The king immediately saw that phantom of a woman standing behind him. When the Elder observed that the king had come to his cell, he went up into the monastery again and sat down, but the king did not make obeisance to the Elder. The king saw the woman no more. Although he looked inside the door and under the bed, still he did not see her. Finally he said to the Elder, "Reverend Sir, I saw a certain woman in this place; where is she?" "I see none, great king." Then said the king, "I just saw her behind your back." But the Elder replied as before, "I see no woman, great king."

"Reverend Sir, just step out here for a moment." The Elder came out and stood below, facing the monastery. Again that woman stood behind the Elder. The king seeing her, ascended once more to the upper floor. The Elder observing that the king had gone, sat down. The king again looked everywhere, but for all that failed to see the woman. And again he asked the Elder, "Reverend Sir, where is that woman?" "I do not see her." "Tell me the truth, Reverend Sir. I just saw a woman standing behind your back." "Yes, great king; that is what everybody says. Everybody says, 'A woman follows you wherever you go;' but I never see her." [56]

The king, suspecting it was a phantom, said once more to the Elder, "Reverend Sir, just step down for a moment." When the Elder came down and stood facing the monastery, the king once more saw that woman standing behind him. But when the king ascended to the upper floor, he saw her no more. The king again questioned the Elder, but when the latter said, "I see no woman," the king concluded that it must be a phantom. Accordingly he said to the Elder, "Reverend Sir, with such an impurity following about after you, no one will give even food to you. Therefore visit my house regularly, and I alone will furnish you with the Four Requisites." And having given him this invitation, he departed.

The monks were offended and said, "Behold the wicked deed of

that wicked king! When we asked him to drive that monk out of the monastery, he came and invited him to receive the Four Requisites from him, and then went away again." And they said to that Elder, "Oh, you corrupt monk, now you have become the king's bastard!" Thereupon that monk, who formerly had not dared to say a thing to the other monks, said also to them, "You are corrupt, you are bastards, you consort with women." The monks went and reported the matter to the Teacher, saying, "Reverend Sir, when we spoke to Kuṇḍadhāna, he said to us, 'You are corrupt, you are bastards, you consort with women.' With such words as these did he abuse us." The Teacher sent for him and asked him, "Monk, is it true, as has been reported to me, that you said thus and so?" "Yes, Reverend Sir, it is all true." "Why did you do so?" "Because they said things to me." "Monks, why did you say things to him?" "Because we saw a woman following after him."

Said the Teacher, "They say they spoke to you because they saw a woman accompanying you wherever you went. But why did you say what you said? [57] They said what they said solely because of what they saw, but why did you say what you said, when you had not seen it? It is surely because of your false views in a previous state of existence that this has happened to you; now why do you take a wrong attitude again?" The monks asked the Teacher, "But, Reverend Sir, what was it that he did in a previous state of existence?" Then the Teacher related to them the Elder's wicked deed in a previous state of existence, concluding as follows, "Monk, it is because of this wicked deed that you have fallen into this sad plight. Surely it is unbecoming in you again to take so wrong an attitude. Do not again hold converse with the monks. Make no sound, even as a brass plate shattered at the rim makes no sound, for by so doing you will attain Nibbāna." So saying, he joined the connection, and preaching the Law, pronounced the following Stanzas,

133. Speak not harshly to anyone; those you address may answer you;
For angry words bring trouble; blows for blows may touch you.

134. If you keep yourself silent as a broken gong,
You have already reached Nibbāna; angry speech is not found in you.

X. 5. VISĀKHĀ AND HER COMPANIONS KEEP FAST-DAY [1]

As with a staff. This religious instruction was given by the Teacher while he was in residence at Pubbārāma with reference to the manner in which Fast-day was kept by Visākhā and her female lay disciples. [59]

At Sāvatthi, we are told, on a certain great Fast-day, five hundred women took upon themselves the obligations of Fast-day and went to the monastery. Visākhā approached the oldest women of the company and asked, "Women, for what purpose have you assumed the obligations of Fast-day?" They replied, "Because we seek a heavenly reward." When she put the question to the women who had reached middle life, they replied, "To obtain release from the power of our husbands." When she asked the young women, they replied, "That we may conceive a child as soon as possible." Finally she asked the maidens, who replied, "That we may obtain husbands while we are still young."

When Visākhā had heard the replies of all, she then went to the Teacher, taking the women with her, and told him each of the replies in order. The Teacher listened to the replies and then said, "Visākhā, in the case of living beings here in the world, birth, old age, sickness, and death are like cowherds with staves in their hands. Birth sends them to old age, and old age to sickness, and sickness to death; they cut life short as though they cut with an axe. But despite this, there are none that desire absence of rebirth; rebirth is all they desire." So saying, he joined the connection, and preaching the Law, pronounced the following Stanza,

> 135. As with a staff a cowherd drives his cows to pasture,
> Even so old age and death drive the life of living beings.

X. 6. THE BOA-CONSTRICTOR GHOST [2]

In the act of committing evil deeds. This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to a ghost in the form of a boa-constrictor. [60]

[1] Text: N iii. 58–60.

[2] The Story of the Present is derived from *Saṁyutta*, xix: ii. 254 ff. Text: N iii. 60–64.

For once upon a time Elder Moggallāna the Great was descending from Vulture Peak with Elder Lakkhaṇa, when by Supernatural Vision he beheld a ghost twenty-five leagues long in the form of a boa-constrictor. Flames of fire proceeded from his head and descended on his extremities; flames of fire proceeded from his extremities and descended on his head; flames of fire proceeded from both sides of him and descended on his middle. When the Elder beheld that ghost he smiled; and when the Elder Lakkhaṇa asked him why he smiled, he replied, "Brother, it is not the proper time to answer that question; wait until we are in the presence of the Teacher, and then ask me." [61]

When, therefore, Elder Moggallāna the Great had completed his round for alms in Rājagaha, and had come into the presence of the Teacher, Elder Lakkhaṇa repeated his question. Elder Moggallāna the Great replied as follows, "At that spot, brother, I saw a ghost, and his outward appearance was such and such. When I saw him, I thought to myself, 'No such ghost as that did I ever see before.' That is why I smiled." Then said the Teacher, "Monks, my disciples indeed possess eyes and use them." Continuing, he confirmed the statement of the Elder and added, "I saw that very ghost as I sat on the Throne of Enlightenment. However, the thought came into my mind, 'If any refuse to believe my word, it may be to their detriment.' Therefore I said nothing about it. But now that I have Moggallāna for my witness, I do say it." When he had thus spoken, in response to a request of the monks, he explained what the ghost had done in a previous state of existence.

6 a. Story of the Past: The treasurer Sumaṅgala and the thief

The story goes that in the dispensation of the Buddha Kassapa a treasurer named Sumaṅgala spread the ground with bricks of gold for a space of twenty usabhas, expended an equal amount of treasure in building a monastery, and an equal amount in giving a festival in honor of the opening of the monastery. One day, very early in the morning, as he was on his way to pay his respects to the Teacher, he saw hidden in a certain rest-house at the gate of the city a certain thief, his feet spattered with mud, his robe drawn over his head. The treasurer said to himself, "This man with feet all spattered with mud must be some night-prowler in hiding." Upon seeing the treasurer, the thief opened his mouth and said, "Never mind, I know how to get even with you!" And conceiving a grudge against the treasurer,

he burned his field seven times, cut off the feet of the cattle in his cattle-pen seven times, and burned his house seven times.

But in spite of all this, he was unable to satisfy his grudge against the treasurer. So he made friends with the treasurer's page and asked him, [62] "What is your master the treasurer especially fond of?" "There is nothing he thinks more of than the Perfumed Chamber," replied the page. "Very well," thought the thief, "I will burn up the Perfumed Chamber and thus satisfy my grudge." Accordingly, when the Teacher entered the city for alms, he broke all the vessels used for drinking and eating and set fire to the Perfumed Chamber. When the treasurer heard the cry, "The Perfumed Chamber is on fire!" he immediately went thither, but before he arrived at the Perfumed Chamber it had burned to the ground.

As the treasurer looked at the Perfumed Chamber lying in ashes, he felt not so much grief as could be measured with the tip of a hair; but doubling his left arm, he clapped with his right as loud as he could. Those who stood near asked him, "Master, how comes it that after expending all this money in building a Perfumed Chamber you clap your hands when it burns to the ground?" Said the treasurer, "Friends, through fire and other mishaps I have been permitted to expend all this wealth in the cause of the Buddha. I clapped my hands because of the joy that filled my heart at the thought, 'I shall once more be permitted to expend an equal amount of money in rebuilding the Perfumed Chamber.'" So the treasurer spent as much money again in rebuilding the Perfumed Chamber; and having so done, presented it as an offering to the Teacher and his retinue of twenty thousand monks.

When the thief saw that, he thought to himself, "Apparently I shall not be able to discomfit this man unless I kill him. Very well, I will kill him." So he fastened a knife in the fold of his undergarment, and thus armed, went about the monastery for a period of seven days. But he found no opportunity to kill his man. During these seven days the great treasurer gave gifts to the Congregation of Monks presided over by the Buddha. Finally he paid obeisance to the Teacher and said, "Reverend Sir, [63] a certain thought dwells in my mind, and it is this, 'Seven times a certain man has burned my field, seven times he has cut off the feet of my cattle, and seven times he has burned my house. That man also must have set fire to the Perfumed Chamber just now.' I make over to that man the first-fruits of the merit of this offering."

When the thief heard that, he thought to himself, "It was indeed

a grievous sin that I committed. But although I am so grievous a sinner, this man cherishes no ill-will at all towards me. Instead, he makes over to me alone the first-fruits of the merit of this offering. Compared to this man, I appear to great disadvantage. If I do not ask so magnanimous a man as this to pardon me, punishment from the king may fall upon my head." So he went and prostrated himself at the feet of the treasurer, saying, "Pardon me, master." "What do you mean?" asked the treasurer. The thief replied, "All this evil have I done; pardon me for it." Thereupon the treasurer asked him about each particular thing, saying, "Did you do this to me? Did you do that?" "Yes, master," replied the thief, "all this I did myself." "But," said the treasurer, "I never saw you before. Why did you take a dislike to me and do what you have done?"

The thief replied, "One day as you were coming out of the city, you said something and I remembered it; that is why I took a dislike to you." The treasurer immediately remembered that he had said that very thing, and straightway asked the thief to pardon him, saying, "Yes, friend, I did say that; pardon me for it." Then he said, "Rise, friend, I pardon you; go your way, friend." Then said the thief, "Master, if you pardon me, let me be a slave in your house, together with my children and my wife." The treasurer replied, "Friend, because of what I said, you caused this damage. [64] But it would be impossible for me to hold converse with you if you were to dwell in my house. Nor have I need that you should dwell in my house. I pardon you freely. Go your way, friend." **End of Story of the Past.**

Said the Teacher in conclusion, "Because the thief committed this evil deed, at the end of his allotted term of life, he was reborn in the Avīci Hell. After suffering torment there for a long period of time, because the fruit of his evil deed is not yet exhausted, he is now suffering torment on Vulture Peak."

After the Teacher had related the evil deed of the ghost in a previous state of existence, he said, "Monks, in the act of committing wicked deeds, simpletons do not realize their wickedness. Afterwards, however, they are consumed by the wicked deeds they have themselves committed, and are like burning forests which they themselves have set on fire." So saying, he joined the connection, and preaching the Law pronounced the following Stanza,

136. In the act of committing wicked deeds, the simpleton does not realize their wickedness;
But the stupid man is consumed by his own wicked deeds, as if burnt with fire.

X. 7. DEATH OF MOGGALLĀNA THE GREAT [1]

Whosoever visits punishment. This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to Elder Moggallāna the Great. [65]

For once upon a time the heretics met together and said to each other, "Brethren, do you know the reason why the gifts and offerings to the monk Gotama have waxed great?" "No, we do not know; but do you know?" "Indeed we do know; it has all come about through one Moggallāna the Great. For Moggallāna the Great goes to heaven and asks the deities what deeds of merit they performed; and then he comes back to earth and says to men, 'By doing this and that men receive such and such glory.' Then he goes to Hell and asks also those who have been reborn in Hell what they did; and comes back to earth and says to men, 'By doing this and that men experience such and such suffering.' Men listen to what he says, and bring rich gifts and offerings. Now if we succeed in killing him, all these rich gifts and offerings will fall to us."

"That is a way indeed!" exclaimed all the heretics. So all the heretics with one accord formed the resolution, "We will kill him by hook or by crook." Accordingly they roused their own supporters, procured a thousand pieces of money, and formed a plot to kill Moggallāna the Great. Summoning some wandering thieves, they gave them the thousand pieces of money and said to them, "Elder Moggallāna the Great lives at Black Rock. Go there and kill him." The money attracted the thieves and they immediately agreed to do as they were asked. "Yes, indeed," said the thieves; "we will kill the Elder." So they went and surrounded the Elder's place of abode.

The Elder, knowing that his place of abode was surrounded, slipped out through the keyhole and escaped. The thieves, not seeing the Elder that day, came back on the following day, and again surrounded the Elder's place of abode. [66] But the Elder knew, and so he broke through the circular peak of the house and soared away into the air. Thus did the thieves attempt both in the first month and in the second

[1] This story is in general similar to the Introduction to *Jātaka* 522: v. 125–126; but there are important differences. For example, in the *Jātaka* version, Moggallāna escapes on each of six successive days by flying up into the air; and instead of killing his father and mother, relents at the last moment and spares their lives. Cf. Hardy, *Manual of Buddhism*, pp. 349–351; Warren, p. 222. Text: N iii. 65–71.

month to catch the Elder, but without success. But when the third month came, the Elder felt the compelling force of the evil deed he had himself committed in a previous state of existence, and made no attempt to get away.

At last the thieves succeeded in catching the Elder. When they had so done, they tore him limb from limb, and pounded his bones until they were as small as grains of rice. Then thinking to themselves, "He is dead," they tossed his bones behind a certain clump of bushes and went their way. The Elder thought to himself, "I will pay my respects to the Teacher before I pass into Nibbāna." Accordingly he swathed himself with meditation as with a cloth, made himself rigid, and soaring through the air, he proceeded to the Teacher, paid obeisance to the Teacher, and said to him, "Reverend Sir, I am about to pass into Nibbāna." "You are about to pass into Nibbāna, Moggallāna?" "Yes, Reverend Sir." "To what region of the earth are you going?" "To Black Rock, Reverend Sir." "Well then, Moggallāna, preach the Law to me before you go, for hereafter I shall have no such disciple as you to look upon." "That will I do, Reverend Sir," replied Moggallāna. So first paying obeisance to the Teacher, he rose into the air, performed all manner of miracles just as did the Elder Sāriputta on the day when he passed into Nibbāna, preached the Law, paid obeisance to the Teacher, and then went to Black Rock forest and passed into Nibbāna.

Immediately the report spread all over the Land of the Rose-apple, "Thieves have killed the Elder." Immediately King Ajātasattu sent out spies to search for the thieves. Now as those very thieves were drinking strong drink in a tavern, one of them struck the other on the back and felled him to the ground. Immediately the second thief reviled the first, saying, "You scoundrel, why did you strike me on the back and fell me to the ground?" [67] "Why, you vagabond of a thief, you were the first to strike Moggallāna the Great." "You don't know whether I struck him or not." There was a babel of voices crying out, "'Twas I struck him, 'Twas I struck him."

Those spies heard what the thieves said, captured all the thieves, and made their report to the king. The king caused the thieves to be brought into his presence and asked them, "Was it you that killed the Elder?" "Yes, your majesty." "Who, pray, put you up to it?" "The Naked Ascetics, your majesty." The king had the five hundred Naked Ascetics caught, placed them, together with the five hundred thieves, waist-deep in pits which he had dug in the palace-court, caused

their bodies to be covered over with bundles of straw, and then caused the bundles of straw to be lighted. When he knew that they had been burned to a crisp, he caused their bodies to be plowed with iron plows and thus caused them all to be ground to bits.

The monks began a discussion in the Hall of Truth: "Elder Moggallāna the Great met death which he did not deserve." At that moment the Teacher approached and asked them, "Monks, what are you saying as you sit here all gathered together?" When they told him, he said, "Monks, if you regard only this present state of existence, Moggallāna the Great did indeed meet death which he did not deserve. But as a matter of fact, the manner of death he met was in exact conformity with the deed he committed in a previous state of existence." Thereupon the monks asked the Teacher, "But, Reverend Sir, what was the deed he committed in a previous state of existence?" In reply the Teacher related his former deed in detail, saying, [68]

7 a. Story of the Past: The son who killed his parents

The story goes that once upon a time in the distant past a certain youth of station performed with his own hand all of the household duties, such as pounding rice and cooking, and took care of his mother and father to boot. One day his mother and father said to him, "Son, you are wearing yourself out by performing all of the work both in the house and in the forest. We will fetch you home a certain young woman to be your wife." The son replied, "Dear mother and father, there is no necessity of your doing anything of the sort. So long as you both shall live I will wait upon you with my own hand." In spite of the fact that he refused to listen to their suggestion, they repeated their request time and again, and finally brought him home a young woman to be his wife.

For a few days only she waited upon his mother and father. After those few days had passed, she was unable even to bear the sight of them and said to her husband with a great show of indignation, "It is impossible for me to live any longer in the same house with your mother and father." But he paid no attention to what she said. So one day, when he was out of the house, she took bits of clay and bark and scum of rice-gruel and scattered them here and there about the house. When her husband returned and asked her what it meant, she said, "This is what your blind old parents have done; they go

about littering up the entire house; it is impossible for me to live in the same place with them any longer." Thus did she speak again and again. The result was that finally even a being so distinguished as he, a being who had fulfilled the Perfections, broke with his mother and father.

"Never mind," said the husband, "I shall find some way of dealing with them properly." So when he had given them food, he said to them, "Dear mother and father, in such and such a place [69] live kinsfolk of yours who desire you to visit them; let us go thither." And assisting them to enter a carriage, he set out with them. When he reached the depths of the forest, he said to his father, "Dear father, hold these reins; the oxen know the track so well that they will go without guidance; this is a place where thieves lie in wait for travelers; I am going to descend from the carriage." And giving the reins into the hands of his father, he descended from the carriage and made his way into the forest.

As he did so, he began to make a noise, increasing the volume of the noise until it sounded as if a band of thieves were about to make an attack. When his mother and father heard the noise, they thought to themselves, "A band of thieves are about to attack us." Therefore they said to their son, "Son, we are old people; save yourself, and pay no attention to us." But even as his mother and father cried out thus, the son, yelling the thieves' yell, beat them and killed them and threw their bodies into the forest. Having so done, he returned home. **End of Story of the Past.**

When the Teacher had related the foregoing story of Moggallāna's misdeed in a previous state of existence, he said, "Monks, by reason of the fact that Moggallāna committed so monstrous a sin, he suffered torment for numberless hundreds of thousands of years in Hell; and thereafter, because the fruit of his evil deed was not yet exhausted, in a hundred successive existences he was beaten and pounded to pieces in like manner and so met death. Therefore the manner of death which Moggallāna suffered was in exact conformity with his own misdeed in a previous state of existence. Likewise the five hundred heretics who with the five hundred thieves offended against my son who had committed no offense against them, suffered precisely that form of death which they deserved. For he that offends against the offenseless, incurs misfortune and loss through ten circumstances." So saying, he joined the connection, and preaching the Law, pronounced the following Stanzas, [70]

137. Whosoever visits punishment upon those that deserve not punishment,
Whosoever offends against those that are without offense,
Such an one will right quickly come to one of ten states:

138. He will incur cruel suffering, or infirmity or injury of the body,
Or severe sickness, or loss of mind,

139. Or misfortune proceeding from the king, or a heavy accusation,
Or death of relatives, or loss of treasures,

140. Or else the fire of lightning will consume his houses;
Upon dissolution of the body such a simpleton will go to Hell.

X. 8. THE MONK OF MANY POSSESSIONS [1]

Neither going naked. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a monk of many possessions. [72]

The story goes that on the death of his wife a certain householder of Sāvatthi retired from the world and became a monk. When he became a monk, he caused a cell to be built for his express use, and likewise a fire-room and a store-room. And having caused the whole store-room to be filled with ghee, honey, oil, and other provisions, in spite of the fact that he had become a monk, he sent for his own slaves, had them cook food to his liking, and would eat only this food. Likewise he possessed many requisites, wearing one set of robes at night and another in the daytime. He lived in the immediate neighborhood of the monastery.

One day as he was drying his robes and bedding, some monks who were going about in search of lodging saw them and asked him, "Whose are these requisites, brother?" "They belong to me," replied the monk. "Brother, the Exalted One permits a monk to possess only three robes; but you, although you have retired from the world and become a monk under the dispensation of a Buddha who is satisfied with but little, have taken upon yourself to possess these many requisites." So saying, they led him to the Teacher [73] and reported the matter to him, saying, "Reverend Sir, here is a monk whose possessions are excessively numerous." The Teacher asked him, "Monk, is the report true concerning you?" "Yes, Reverend Sir, it is all true." "But how comes it that you, monk, in spite of the fact that

[1] This story is almost word for word the same as *Jātaka* 6: i. 126–133. Text: N iii. 72–78.

I have expressly taught that one should be satisfied with but little, have possessed yourself of so many requisites?"

Angered by so little as this, the monk exclaimed, "Well then, I will go about in this manner." Forthwith casting off his outer garment, he stood in the midst of the assemblage wearing but one robe. The Teacher, remaining his support, said to him, "Assuredly, monk, in a previous state of existence you sought to preserve your modesty and fear of mortal sin; for even when you were a water-sprite, you dwelt for twelve years striving to preserve your modesty and fear of mortal sin. How comes it that now, having retired from the world and become a monk under the dispensation of so august a Buddha, you have cast off your outer garment, thrown aside your modesty and fear of sin, and stand thus in the midst of the fourfold assemblage?" When the monk heard those words of the Teacher, he recovered his sense of modesty and fear of mortal sin, wrapped his outer robe about him again, saluted the Teacher, and seated himself respectfully at one side. The monks asked the Exalted One to explain the matter; and in response to their request, the Exalted One related in detail the following

8 a. Story of the Past: Mahiṁsāsa and the princes Moon and Sun

The story goes that at a time far back in the past the Future Buddha obtained a new existence in the womb of the chief consort of the king of Benāres. On the day appointed for the naming of the child, they gave him the name Mahiṁsāsa. Afterwards he had a younger brother named Moon, Canda. The mother died, and the king took to himself another chief consort. When she gave birth to a son, they gave him the name Sun, Suriya. When the king saw his son, he was greatly pleased and said to the mother, "I grant your son a boon." The mother replied, "I will make my choice at such time as I wish."

When her son had grown up, [74] she said to the king, "Your majesty, when my son was born, you granted him a boon. Give my son the kingdom." But this the king refused to do, saying, "My two sons walk abroad resplendent as flames of fire. It is impossible for me to give your son the kingdom." In spite of the king's refusal, the queen repeated her request several times. The king, observing this, thought to himself, "She may do some harm to my sons." So he summoned his two sons and said to them, "My dear sons, when

Suriya was born, I granted him a boon. The queen has just asked me to give him the kingdom. Now I am not willing to give him the kingdom, and I therefore fear that his mother may do you some harm. Do you therefore go live in the forest, and when I am dead, come back and take the kingdom." So saying, the king sent his two sons to the forest.

The two sons, bowing to their father, came down from the terrace. As they passed through the palace-court, Prince Suriya, who was playing there, saw them, learned what had happened, and departed with them. When they reached the Himālaya, the Future Buddha left the beaten track and seating himself under a tree, said to Prince Suriya, "Dear brother, go to a certain lake, bathe therein, drink the water thereof, and fetch us water in lotus-leaves." (Now that lake had been given to a certain water-sprite by Vessavaṇa, and Vessavaṇa had said to him, "You may devour all those who descend into this lake except only those that know what is godlike." From that time on, the water-sprite asked all those who descended into that lake whether they knew what was truly godlike, and all those who did not know he was wont to devour.) [75]

With never a thought of trouble, Prince Suriya descended into the lake. The water-sprite asked him, "Do you know what is truly godlike?" He answered, "The moon and the sun are truly godlike." Said the water-sprite, "You do not know what is truly godlike." Forthwith the water-sprite dragged him under the water and imprisoned him in his own habitation. The Future Buddha, observing that Prince Suriya tarried, sent forth Prince Canda. The water-sprite asked Prince Canda also whether he knew what was truly godlike. Prince Canda replied, "The four cardinal points are truly godlike." The water-sprite dragged him also under the water and imprisoned him in the same place.

The Future Buddha, observing that Prince Canda tarried also, thought to himself, "Some accident must have happened," and immediately set out for the lake himself. Observing that the footsteps of two persons led down into the lake, he came to the conclusion, "This lake is haunted by a water-sprite." Forthwith he girded himself with his sword, took bow in hand, and stood waiting. When the water-sprite saw that he did not descend into the lake, he disguised himself as a woodman, drew near and said, "Fellow, you must be tired with your journey. Why do you not descend into this lake, bathe therein, drink the water thereof, eat the film and stalk of the lotus, and deck yourself with flowers?"

The instant the Future Buddha saw him, he knew, "That is an ogre!" So he said to him, "It was you that seized my brothers!" "Yes," said the ogre, "I did." "Why did you do so?" "I catch all that descend into this lake." "You catch all?" "I catch all, except only those that know what is truly godlike." "But do you really wish to know who are truly godlike?" "Yes," replied the water-sprite, "I do." "I will tell you." "Very well, then, tell me." "I cannot tell you while my body remains unwashed." The ogre immediately [76] bathed the Future Buddha, gave him water to drink, adorned him with rich apparel, and assisting him to mount a couch in the center of a richly adorned pavilion, himself sat down at the foot. Then said the Future Buddha to him, "Listen attentively." So saying, he pronounced the following Stanza,

They that possess modesty and fear of sin, they that are endowed with righteousness,
They that are good and upright men in this world, they alone are called "godlike."

When the ogre heard this religious instruction, he believed and said to the Future Buddha, "Wise man, I believe you. I will give you one of your brothers. Which one shall I bring?" "Bring me my youngest brother." "Wise man, you, and you alone, know what is truly godlike; but what is godlike you do not practice." "Why do you say that?" "Because, by leaving out your oldest brother and directing me to bring your youngest brother, you are doing the reverse of honoring your oldest brother." "Ogre, not only do I know what is truly godlike, but I also practice the same. Indeed it was solely because of my youngest brother that we entered this forest. For it was on his account that his mother asked our father for the kingdom, and when our father refused to give her what she asked for, to make sure of our safety, he permitted us to dwell in the forest and that prince followed us and accompanied us. If I return and say, 'A certain ogre devoured him in the forest,' nobody will believe me. For this reason, therefore, terrified with the fear of rebuke, I bid you bring him only to me."

The ogre believed the Future Buddha and said to him, "Well said, wise man! You, and you alone, know what things are truly godlike." So saying, the ogre brought both of the brothers and gave them to the Future Buddha. Then the Future Buddha discoursed to him on the disadvantages of the state of being an ogre, and established him in the Five Precepts. The Future Buddha continued to dwell in that forest, and the ogre provided ample protection for him.

When the king his father died, he returned to Benāres with the ogre, [77] took the kingdom, and gave Prince Canda the post of viceroy and Prince Suriya the post of commander-in-chief. Moreover he had a shelter built for the ogre in a pleasant place, and saw to it that the ogre received gifts and offerings in abundance.

When the Teacher had completed this religious instruction, he identified the characters in the Jātaka as follows, "At that time the ogre was the monk of many possessions, Prince Suriya was Ānanda, Prince Canda was Sāriputta, and Prince Mahiṁsāsa was I myself." Having thus related the Jātaka, the Teacher said, "Thus, monk, in a previous state of existence you sought those things that are truly godlike, and your walk was that of a man endowed with sense of modesty and fear of mortal sin. But just now you did an unbecoming thing, when you stood before me in the midst of the fourfold assemblage in this fashion and said, 'I want little.' A monk is a monk not solely because he throws a robe around him." So saying, he joined the connection, and preaching the Law, pronounced the following Stanza,

141. Neither going naked, nor matted locks, nor filth, nor fasting, nor sleeping on the bare ground,
Nor rubbing with dust, nor sitting on the haunches, can purify that mortal who has not overcome doubt.

X. 9. SANTATI THE KING'S MINISTER [1]

Even though a man be richly adorned. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the king's minister Santati. [78]

For once upon a time Santati returned from suppressing disorder on King Pasenadi Kosala's frontier, and the king was so pleased that he turned over his kingdom to him for seven days and gave him a woman who danced and sang. For seven days Santati steeped himself in liquor, and on the seventh day, adorned with all the adornments, he mounted the back of the state elephant and set out for the bathing-place. As he passed out of the gateway, he saw the Teacher entering the city for alms. Remaining seated as he was on the back of the elephant, he nodded his head by way of salute to the Teacher and passed on.

The Teacher smiled. "Why do you smile, Reverend Sir?" asked

[1] Cf. the similar story of Prince Abhaya, xiii. 4. Text: N iii. 78–84.

Elder Ānanda. [79] Said the Teacher, explaining the reason for his smile, "Ānanda, just look at the king's minister Santati! This very day, adorned as he is with all the adornments, he will come into my presence, and at the conclusion of a Stanza consisting of four verses he will attain Arahatship. He will then assume a sitting posture at a height of seven palm-trees above the earth and will then and there pass into Nibbāna."

The populace heard the words that passed between the Teacher and the Elder. Those of the crowd who held false views thought to themselves, "Look at the way the monk Gotama acts! Whatever comes into his head he speaks with his mouth! This very day, so he says, that drunken sot, adorned as he is with all the adornments, will come into his presence and listen to the Law and pass into Nibbāna! But that is precisely what will not happen; this very day we shall catch him in a lie." On the other hand the orthodox thought to themselves, "Oh how great and how marvelous is the supernatural power of the Buddhas! To-day we shall have the privilege of beholding the grace of the Buddha and the grace of the king's minister Santati."

Santati the king's minister spent a portion of the day at the bathing-place sporting in the water, and then entered his pleasure garden and sat down in his drinking-hall. Straightway that woman came down to the center of the stage and began to display her skill in dancing and singing. Now she had fasted for seven days that she might display more perfect grace of body; and the result was that on that particular day, as she was displaying her skill in dancing and singing, knife-like pains arose in her belly and as it were cut the flesh of her heart asunder. And then and there with open mouth and open eyes she died.

Said Santati the king's minister, "Look to the lady!" "She is dead, master," was the reply. [80] As soon as Santati the king's minister heard those words, he was overwhelmed with mighty sorrow; and in an instant the liquor he had drunk during the preceding week vanished away like a drop of water on a red-hot potsherd. Said he to himself, "With the single exception of the Teacher, who is likely to be able to extinguish this my sorrow?"

So in the evening, surrounded by his force of men, he went to the Teacher; and having saluted him, spoke as follows, "Reverend Sir, such and such sorrow has come upon me. I have come to you because I know that you will be able to extinguish my sorrow. Be my refuge." Then said the Teacher to him, "You have indeed come into the

presence of one who is able to extinguish your sorrow. On the numberless occasions when this woman has died in this very manner and you have wept over her, you have shed tears more abundant than all the water contained in the Four Great Oceans." So saying, he pronounced the following Stanza,

> What is past, — let that seem best. Before thee let there be nothing.
> And if thou wilt not grasp what lies between, thou shalt walk in peace.

At the conclusion of the Stanza, Santati the king's minister attained Arahatship, together with the Supernatural Faculties. Thereupon he surveyed his own aggregate of life, and perceiving that he had but a little while to live, said to the Teacher, "Reverend Sir, permit me to pass into Nibbāna." The Teacher, although he himself knew what had been Santati's meritorious deed in a previous state of existence, bethought himself, "The heretics who have gathered themselves together for the purpose of catching me in a lie will not succeed in doing so; and the orthodox who have assembled with the thought in their minds, 'We shall behold the grace of the Buddha and the grace of Santati the king's minister,' when they hear about the meritorious deed he performed in a previous state of existence, will increase in esteem for works of merit." [81]

Therefore the Teacher said to Santati the king's minister, "Well then, rehearse to us all the meritorious deed you did in a previous state of existence. Do not, however, rehearse it to us standing on the ground, but rehearse it to us poised in the air at a height of seven palm-trees above the ground." "Very well," replied Santati the king's minister. So saluting the Teacher, he rose into the air to the height of one palm-tree and then descended to the ground. Then he saluted the Teacher once more, and rising gradually to the height of seven palm-trees above the ground, he seated himself cross-legged in the air, and said, "Listen, Reverend Sirs, to the meritorious deed I performed in a previous state of existence." So saying, he related the following

9 a. Story of the Past: The preacher of the Law and the King

Ninety-one cycles of time ago, in the dispensation of the Buddha Vipassī, I was reborn in a certain household in a city named Bandhumatī. And the following thought occurred to me, "What labor will do away with the want and sufferings of others?" While I was pondering this thought, I observed the labors of those who went

about proclaiming the Law, and from that time forth I labored at that very task. I incited others to perform works of merit, and I performed works of merit myself. On fast-days I took upon myself the obligations of fast-day; I gave alms; I listened to the Law. And I went about proclaiming, "There are no jewels comparable to the Three Jewels which are named the Buddha, the Law, and the Order; therefore do honor to the Three Jewels."

Now the great King Bandhumatī, father of the Buddha, hearing my voice, sent for me and asked me, "Friend, on what business are you going about?" I replied, "Your majesty, I am going about proclaiming the virtues of the Three Jewels, and inciting the populace to perform works of merit." "What vehicle do you use on your travels?" asked the king. I replied, "I travel about on my two legs, your majesty." [82] Thereupon the king said, "Friend, it is not fitting that you should go about in that fashion. Deck yourself with this string of flowers and seat yourself on the back of a horse and go about in this fashion." So saying, he gave me a string of flowers similar in appearance to a string of pearls, and at the same time he gave me a horse.

After the king had done me this kindness, I went about as before proclaiming the Law. Thereupon the king summoned me again and asked me, "Friend, on what business are you going about?" "The same as before, your majesty," I replied. "Friend," said the king, "a horse is not good enough for you; sit herein as you go about." So saying, he presented me with a chariot drawn by four Sindh horses. Again the third time the king heard my voice, whereupon he sent for me and asked me, "Friend, on what business are you going about?" "The same as before, your majesty," I replied. "Friend," said the king, "a chariot is not good enough for you." And forthwith he presented me with great wealth and a splendid set of jewels, and at the same time he gave me an elephant. Accordingly I decked myself with all my jewels and seated myself on the back of the elephant, and in this manner for eighty thousand years I went about performing the meritorious work of proclaiming the Law. And during all that time there was diffused from my body the fragrance of sandal and from my mouth the fragrance of the lotus. This was my meritorious deed in a previous state of existence. **End of Story of the Past.**

As Santati the king's minister thus related the story of his meritorious deed in a previous state of existence, sitting cross-legged in the air, he applied himself to meditation on the element of fire; and

having thus induced a state of trance, he entered therein and straightway passed into Nibbāna. Instantly flames of fire burst from his body and consumed his flesh and blood, and his relics floated down like jasmine flowers. The Teacher spread out a pure white cloth, [83] and his relics fell therein, and the Teacher deposited them at a crossing of four highways, caused a shrine to be erected over them and said, "By doing reverence to these relics the populace will earn much merit."

The monks started up a discussion in the Hall of Truth, "Santati the king's minister attained Arahatship at the conclusion of the Stanza, and though adorned and dressed in state, sitting cross-legged in the air, passed into Nibbāna. Onght one to speak of him as a 'hermit' or as a 'Brahman'?" At that moment the Teacher entered and asked the monks, "Monks, what is it that engages your attention as you sit here all gathered together?" When they told him, he said, "Monks, it is proper to speak of my son as a 'hermit,' and it is equally proper to speak of him as a 'Brahman.'" So saying, he preached the Law by pronouncing the following Stanza,

142. Even though a man be richly adorned, if he walk in peace,
If he be quiet, subdued, restrained, and chaste,
And if he refrain from injuring any living being,
That man is a Brahman, that man is a hermit, that man is a monk.

X. 10. THE MONK AND THE RAGGED GARMENT[1]

Is there a man in this world so restrained by modesty? This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Pilotika. [84]

For one day Elder Ānanda saw a certain youth going along, clad in a ragged undergarment, with a potsherd in his hand. Said the Elder to the youth, "Is not the monastic life superior to the kind of life you lead?" Said the youth to the Elder, "Reverend Sir, who will make a monk of me?" "I will make a monk of you," said the Elder. So taking him with him, he bathed him with his own hand, and giving him a Subject of Meditation, made a monk of him. Now the youth spread out the cloth which he had worn as an undergarment, looked about him, and seeing no place to which he might resort for the purpose of straining water, placed the cloth and the potsherd on the branch of a certain tree. Having been admitted to the Order and hav-

[1] Cf. story xxv. 10. Text: N iii. 84–87.

ing made his full profession, he enjoyed to the full the rich offerings which accrue to the Buddhas, and went about clad in robes of great price. After a time he became fat and discontented. Thought he to himself, "What is the use of my going about clad in robes which are the pious offerings of the people? I will clothe myself once more in the same old cloth I used to wear." Accordingly he went to the place where he had left the cloth and recovered it. [85] Having so done, he said to himself, "You shameless, unblushing simpleton, you have thrown away the privilege of wearing rich apparel, have clothed yourself in these rags, and with potsherd in hand, are about to go forth for alms." And taking this thought for his Subject of Meditation, all by himself he admonished himself. Now even as he admonished himself, his mind became tranquil. Then and there he put away that cloth and went back again to the monastery. After a few days, however, he became discontented once more, said the same thing to himself, and then went back again to the monastery. Again the third time the same thing happened. When the monks saw him going back and forth in this manner, they asked him, "Brother, where are you going?" "I am going to my teacher, brethren," he replied. Thus did he take his own old ragged garment for his Subject of Meditation, by this means conquer himself, and in a few days attain Arahatship.

Said the monks, "Brother, do you no longer go to your teacher? This is not the path you have been accustomed to travel." "Brethren," replied the monk, "when I was attached to the world, I walked with a teacher. But now that I have cut off the ties that bind me to the world, I no longer go to him." The monks reported the matter to the Teacher, saying, "Reverend Sir, the Elder Pilotika does not speak the truth." "What did he say, monks?" replied the Teacher. "He said this and that, Reverend Sir." When the Teacher heard that, he said, "Monks, what he says is quite true. When my son was attached to the world, he went to a teacher. But now he has cut off the ties that bound him to the world, has himself restrained himself, and has attained Arahatship." So saying, he pronounced the following Stanzas,

143. Is there a man in this world so restrained by modesty
That he wards off reproach as a well-bred horse the whip? [86]

144. Even as a well-bred horse touched by the whip, so be ye ardent and active.
By faith, by virtue, by resolution, by meditation, by understanding of the Law,
Possessing perfect knowledge and behavior, thoughtful, you will rid yourselves of this great suffering.

X. 11. SUKHA THE NOVICE[1]

Ditch-diggers lead the water. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the novice Sukha. [87]

11 a. Story of the Past: The treasurer Gandha, the laborer Bhattabhatika, and the Private Buddha

Once upon a time there lived in Benāres a youth named Gandha, and he was the son of the principal treasurer of the city. When his father died, the king sent for him, and after comforting him, bestowed high honor upon him, giving him the post of treasurer which his father had held before him. From that time on he was known as the treasurer Gandha.

One day the steward of his property opened the door of his strong-room and said to him, "Master, now you are the possessor of all this wealth which once belonged to your father, and of all this wealth which once belonged to your grandfather and to those who went before him." And when he had so said, he brought out store after store of treasure and showed them to him. The treasurer looked at the stores of treasure and said, "But why did they not take this treasure with them when they went to the other world?" "Master, there are none that can take their treasure with them when they go to the other world. All that men take with them when they die is their works, whether they be good or whether they be evil."

When the treasurer heard this saying, he thought to himself, "What a piece of folly for them to amass all these treasures and then to go away and leave them! As for me, I will take them with me when I go." This was the thought that passed through the treasurer's mind. But instead of saying to himself, "I will give alms; [88] I will render honor to whom honor is due," he reflected, "I will eat up all this wealth before I go."

Accordingly he spent a hundred thousand pieces of money in building a bath-house of crystal. At a cost of a hundred thousand pieces of money he had made a bath-seat of crystal. At a cost of a hundred thousand pieces of money he had made a couch whereon to

[1] With the Story of the Present (x. 11 *b*), cf. story vi. 5, *Paṇḍita the Novice*. Text: N iii. 87–99.

sit. At a cost of a hundred thousand pieces of money he had made a bowl for his food. At a cost of a hundred thousand pieces of money he caused to be erected a pavilion over his dining-hall. At a cost of a hundred thousand pieces of money he had made a copper-plated receptacle for his bowl. At a cost of a hundred thousand pieces of money he had a magnificent window built in his house. For his breakfast he spent a thousand pieces of money, and for his evening meal he spent a thousand pieces of money. And for the purpose of providing himself with food at midday on the day of full moon he spent a hundred thousand pieces of money.

On the day when he intended to eat this food, he spent a hundred thousand pieces of money in decorating the city, caused a drum to be beaten and the following proclamation to be made, "Let all behold the manner in which the treasurer Gandha eats his meals." Straightway the populace assembled, bringing with them beds and couches. And the treasurer Gandha, having first bathed in his bath-house which had cost him a hundred thousand pieces of money, in perfumed water drawn from sixteen vessels, seated himself on his couch which had cost him a hundred thousand pieces of money. Having so done, he opened his magnificent window and displayed himself to view, seated on that couch. And his servants placed his bowl in that copper-plated receptacle and served him with food. In such splendor, surrounded by a company of dancers, did the treasurer Gandha enjoy that feast.

A short time afterwards a certain villager came to the city with a cart filled with firewood and so forth, and for the purpose of sparing himself unnecessary expense found lodging in the house of a friend of his. Now it so happened that it was the day of full moon; [89] and on this day men went about the city beating drums and crying out, "Let all behold the splendor in which the treasurer Gandha takes his meals." The villager's friend said to him, "Have you ever seen the splendor in which the treasurer Gandha takes his meals?" "No, my friend," said the villager. "Well then, come, let us go; there is the drum making the rounds of the city; we shall see great splendor and magnificence." So the city man took the countryman with him, and they went out together. The populace climbed on beds and couches and looked on.

Just then the villager smelt the savor of food and said to the city man, "I feel thirsty for that bowl of rice." "Friend, do not wish for that; you could never get it." "Friend, if I do not get it, I shall not

be able to live any longer." The city man, unable to restrain the villager, standing in the outer circle of the crowd, cried out thrice with a loud voice, "I bow myself before you, master." "Who is that?" said the treasurer. "It is I, master." "What is the matter?" "There is a certain villager here who thirsts for the rice in your bowl. Pray give him just a morsel of rice." "He cannot have it." "Friend, did you hear what he said?" "Yes, I heard. If I can have some of the rice, I can live; but if I cannot have it, I shall surely die."

Thereupon the city man cried out again with a loud voice, "Master, this villager says that if he cannot have some of your rice, he will surely die. Spare his life, I pray you." "Sirrah, every morsel of rice is worth a hundred pieces of money, two hundred pieces of money. If I give rice to everyone who asks for it, [90] what shall I have to eat myself?" "Master, if this villager cannot have some of your rice, he will die. Spare his life, I pray you." "He cannot have it. However, if it be really true that unless he receives some of the rice he will die, let him work for hire for me for the space of three years. If he will do that, I will let him have the bowl of rice."

When the villager heard that, he said to his friend, "So be it, friend." Then he took leave of son and wife, saying to them, "I intend to work for hire for three years in order to obtain this bowl of rice." And having so said, he entered the treasurer's house. During his term of service he performed all of his duties most faithfully; whether in the house or in the forest, whether by day or by night, all the duties which fell to him were performed just as they should have been. He became known to all the residents of the city as Food-earner, Bhattabhatika.

When his term of service was completed, the treasurer's steward said to his master, "Bhattabhatika's term of service is now completed; it was a difficult task he performed for the space of three years in working for hire; not a single piece of work he undertook was done amiss." Thereupon the treasurer gave him two thousand pieces of money for his evening meal and a thousand pieces of money for his breakfast, making three thousand pieces of money in all. And he gave orders to all the members of his household, except his own dear wife Cintāmaṇī, to wait on that day upon Bhattabhatika only, saying, "To-day you are to render precisely the same attentions to him as you have been accustomed to render to me." So saying, he bestowed his own state upon Bhattabhatika.

So Bhattabhatika bathed in the same kind of water as that in

which the treasurer had been accustomed to bathe, and in the same bath-house, and sat on the treasurer's bath-seat after his bath, [91] and put on the treasurer's garments, and sat down upon the treasurer's couch. And the treasurer caused a man to go about the city beating a drum and crying out, "Bhattabhatika worked for hire in the house of the treasurer Gandha for the space of three years, and by so doing obtained for himself a bowl of rice. Let all look upon the splendor and magnificence in which he eats his meal." The populace climbed beds and couches and looked on. Every place Bhattabhatika looked at quaked and shook; dancers stood in attendance about him; servants brought the bowl of rice to him and set it before him.

When it was time for him to wash his hands, a certain Private Buddha on Mount Gandhamādana arose from a state of trance which had lasted seven days, and considering within himself, "Where shall I go to-day to receive alms?" beheld Bhattabhatika. Then this thought occurred to him, "This man has worked for hire for three years and by so doing has received a bowl of rice; has this man faith or not?" Perceiving that he had faith, the Private Buddha considered further, "Even they that have faith do not always take the trouble to bestow favor; will this man take the trouble to bestow his favor upon me?" Immediately he became aware of the following, "He will surely bestow favor upon me, and by bestowing favor upon me he will earn for himself a rich reward." So the Private Buddha put on his upper robe, took his bowl in his hand, and soaring through the air, alighted in the midst of the assembly and showed himself standing before his very face.

When Bhattabhatika saw the Private Buddha, he thought to himself, "Because I have not previously bestowed alms, it has been necessary for me to work for hire in the house of another for three years in order to obtain the bowl of rice. This rice which I have just received will keep me for a night and a day; but if I give this to this noble person, it will keep me for countless millions of cycles of time. [92] I will give it to this noble person and to none other." Thereupon Bhattabhatika, who had earned possession of the bowl of rice by working for hire for three years, without so much as putting a morsel of rice in his mouth, suppressed his thirst, took the bowl in his own hands, and went to the Private Buddha and placed the bowl in the hands of another. Then he saluted the Private Buddha with the Five Rests, and taking the bowl in his left hand, with his right hand poured the rice into the bowl of the Private Buddha. When

half of the rice had been emptied into his bowl, the Private Buddha covered the bowl with his hand. Bhattabhatika, however, said to him, "Reverend Sir, one portion cannot be divided into two. I ask you not to bestow favor upon me in this present life, but to bestow favor upon me in the life to come. I desire to keep nothing for myself, but to give you all without reserve." And without keeping back anything at all for himself, he gave all without reserve to the Private Buddha, thereby earning much merit for himself. When he had so done, giving all he possessed, he saluted the Private Buddha again and said to him, "Reverend Sir, all because of this bowl of rice I worked for hire in the house of another for three years and endured much suffering. May happiness alone be my portion henceforth in the various places where I shall be reborn. Grant that I may be a partaker of the same Truth which you have seen." "So be it," said the Private Buddha, adding, "May all your desires be granted, even as the wishing-jewel grants them; may all your longings be fulfilled, even as the moon at the full." And by way of thanksgiving he pronounced the following Stanzas,

May what you seek and wish for quickly be obtained;
May all your longings be fulfilled, even as the moon on full-moon day.
May what you seek and wish for quickly be obtained;
May all your longings be fulfilled, even as the wishing-jewel fulfills them. [93]

Then the Private Buddha formed the resolution, "May this multitude stand watching me until I reach Mount Gandhamādana." Straightway he flew through the air to Gandhamādana, and the multitude stood watching him. When he reached Gandhamādana, he divided the food among five hundred Private Buddhas; each received enough for himself. (The question must not be asked, "How could so small a portion of alms suffice for so many?" There are four Inconceivables, and the Power of a Private Buddha is one of them.) When the multitude saw him dividing the food among the Private Buddhas, they sent up thousands of shouts of applause, insomuch that the noise thereof was like the noise of simultaneous bursts of thunder.

When the treasurer Gandha heard the shouts, he thought to himself, "Bhattabhatika has been unable to endure the splendor and glory which I bestowed upon him. Therefore this multitude has assembled and is making sport of him." So he sent out men to investigate the matter. The men returned and told the treasurer what had happened, saying, "Master, in like manner may they endure splendor

and glory." When the treasurer heard this, his body was suffused with the five sorts of joy. Said he, "Oh, what a laborious task it was that this man performed! And to think that during all the time that I enjoyed this splendor and glory I should never have taken the trouble to give anything!" So he summoned Bhattabhatika and asked him, "Is the report true that you have done this and that?" "Yes, master." "Well! take these thousand pieces of money and make over to me the merit that you have earned by bestowing this gift." Bhattabhatika did so, and the treasurer divided all of his possessions into two parts and gave Bhattabhatika one of the portions.

(There are four Attainments: Attainment of Substance, Attainment of Requisites, Attainment of Consciousness, and Attainment of Extraordinary Power. [94] For example, an Arahat, or a person who has attained the Fruit of the Third Path, after he has arisen from a Trance of Cessation, is a worthy recipient of offerings. Attainment of Substance means acquisition of substance by such a person. By Attainment of Requisites is meant acquisition of requisites by righteous living and just dealing. By Attainment of Consciousness is meant a state of consciousness resulting from knowledge and associated with feelings of joy. It proceeds from the giving of alms in the three divisions of time: past, present, and future. Attainment of Extraordinary Power means acquisition of the state of a worthy recipient of offerings, after he has arisen from trance. Now this Arahat, this Private Buddha, deserved to receive offerings from Bhattabhatika, and the requisites the latter received by working for hire were the natural result of his righteousness. The Attainment of Consciousness was the result of a consciousness purified in the three divisions of time. The Private Buddha, as soon as he arose from trance, manifested the Attainment of Extraordinary Power. Thus arise the four Attainments; and through their supernatural power, even in this present life, men obtain splendor and glory. Therefore it was that Bhattabhatika received splendor and glory at the hands of the treasurer.)

Some time later, the king, hearing what Bhattabhatika had done, sent for him, gave him a thousand pieces of money in exchange for his bowl, bestowed rich treasure upon him, and gave him the post of treasurer. Thus he came to be called Treasurer Bhattabhatika.

Bhattabhatika became warm friends with the treasurer Gandha

and ate with him and drank with him and slept with him. Having lived out his allotted term of life, he passed from that existence and was reborn in the World of the Gods. After enjoying celestial bliss in the World of the Gods for the space of an interval between two Buddhas, he obtained a new existence in the dispensation of this present Buddha in the city Sāvatthi in the household of a supporter of the Elder Sāriputta. [95]

11 b. Story of the Present: Sukha the novice

His mother received the treatment usual for the protection of her unborn babe, and after a few days the longing of pregnancy came upon her. Thought she, "Oh, that I might give food of rich flavor to the Elder Sāriputta and his five hundred monks! Oh, that I might put on yellow robes, take a golden vessel in my hand, sit down in the outer circle of the congregation, and partake of the food left uneaten by those monks!" Thus she did, and satisfied her longing. And on other festival occasions also she gave like offerings. Finally she gave birth to a son, and on the day appointed for the naming of the child she said to the Elder Sāriputta, "Reverend Sir, confer the precepts on my son." Said the Elder, "What shall be his name?" Said the mother, "Reverend Sir, from the day when he was conceived, no one in this house has experienced pain; therefore his name shall be Happy, Sukha Kumāra." The Elder gave him that name, and then conferred the precepts upon him.

Now at that time the following thought arose in the mother's mind, "I will not interfere with the desire of my son." On the feast of the piercing of the child's ears and on the other festival days she gave offerings in like manner. When the boy was seven years old, he said to his mother, "Mother, I desire to retire from the world and become a monk under the Elder." "Very well, my dear son," replied the mother; "I will not interfere with your desire." Accordingly she invited the Elder to her house and said to him, "Reverend Sir, my son desires to become a monk; I will therefore bring him to the monastery in the evening." Having so said, she dismissed the Elder and assembled her kinsfolk, saying, "This very day we shall do for my son everything that should be done for him while he is yet living the life of a layman." So saying, she dressed her son in rich apparel, conducted him to the monastery in state, and committed him into the hands of the Elder. The Elder said to him, "My dear son, the monastic

life is a hard life; [96] shall you be able to take delight therein?" The youth replied, "Reverend Sir, I will keep your admonitions." Thereupon the Elder gave him a Subject of Meditation, and having so done, received him into the Order.

For seven days his mother and father bestowed rich offerings within the monastery in honor of his reception into the Order, giving food of a hundred flavors to the Congregation of Monks presided over by the Buddha, returning in the evening to their own home. On the eighth day, while the Congregation of Monks were making the rounds of the village, the Elder Sāriputta performed various duties about the monastery. Afterwards, directing the novice to take his bowl and robe, he himself entered the village for alms.

On the way the novice noticed watercourses and so forth, just as had the novice Paṇḍita, and asked the Elder about them. The Elder answered his questions just as he had answered the questions of the novice Paṇḍita. When the novice had heard all these matters explained, he said to the Elder, "If you will be so good as to take your bowl and robe, I should like to turn back." The Elder offered no opposition to his wishes, but said, "Very well, novice, bring me my bowl and robe." When the Elder had taken his bowl and robe, the novice bowed to him and turned back. As he did so, he said to the Elder, "Reverend Sir, when you bring me my food, pray bring me food of a hundred flavors." "Whence shall we obtain such food?" "If you cannot obtain it through your own merit, Reverend Sir, you can obtain it through mine." The Elder gave him a key and entered the village for alms. The novice returned to the monastery, opened the Elder's cell, closed the door, and having seated himself, strove to obtain in his own person a conception of the nature of the body.

Through the power of the novice's virtue Sakka's seat manifested signs of heat. Sakka considered within himself, "What can this mean?" Looking about him, he saw the novice and became aware of the following, "The novice Sukha has given his preceptor his bowl and robe, and has returned with this resolution in his mind, 'I will strive diligently for the attainment of Arahatship.' It is my duty to go to him." Accordingly Sakka summoned the Four Great Kings and sent them forth, saying to them, "Go to the monastery park [97] and drive the noisy birds away." The Four Great Kings did so and guarded the approaches from all quarters. Then Sakka gave orders to the moon and the sun, saying, "Stop the movement of your cars and stand still;" and they did so. Sakka himself stood guard

over the rope of the door. The monastery became quiet and noiseless.

With well-focussed mind the novice developed Spiritual Insight and attained the Three Paths and Fruits. The Elder, recalling that the novice had requested him to bring him food of a hundred flavors, considered within himself, "In whose house, pray, will it be possible to obtain such food?" Straightway beholding the household of a supporter of his who was endowed with the requisite disposition, he went thither. When the members of this household saw the Elder, they were pleased at heart and said to the Elder, "Reverend Sir, it is well that you came here to-day." And they took his bowl and provided him with a seat and presented him with broth and hard food. They then requested the Elder to preach the Law to them until meal-time, and the Elder, responding to their request, preached the Law to them informally until he perceived that meal-time had come, whereupon he brought his discourse to an end. The members of the household then gave him food of a hundred flavors, and the Elder indicated that he wished to depart, taking the food with him. But they said to him, "Reverend Sir, eat this food yourself, and we will then give you a second portion to take with you." Thus they prevailed upon him to eat the food which they had given him; and when he had so done they filled his bowl again and gave it to him. The Elder took the bowl of food, and reflecting, "The novice must be hungry," set out post-haste for the monastery.

On that very day, as the Teacher, who had gone out early in the morning, sat in the Perfumed Chamber, he considered within himself, "To-day the novice Sukha gave his preceptor his bowl and robe and turned back, saying, 'I will strive earnestly for the attainment of Arahatship;' has he yet completed his task?" Straightway he perceived that the novice had attained the Three Paths and Fruits. Considering the matter further, the Teacher became aware of the following, "To-day the novice will succeed in attaining Arahatship. [98] But the Elder Sāriputta has just set out post-haste with food for the hungry novice, and if he arrives with the food before the novice has attained Arahatship, it will impede the attainment thereof. It is therefore my duty to go thither and stand guard over his chamber near the gate." With this thought in his mind, the Teacher went forth from the Perfumed Chamber, and posting himself at the gateway, stood on guard.

The Elder brought the food. The Teacher asked the Elder four

questions as on a similar occasion before, and when the Elder had answered the last of the questions, the novice attained Arahatship. Then the Teacher addressed the Elder, saying, "Go, Sāriputta, give the novice his food." The Elder went and forced the door, whereupon the novice came out and paid his respects to the Elder. "Eat the food I have brought you," said the Elder. Thereupon a mere seven-year-old boy, who had but a moment before attained Arahatship, persuaded of the utter uselessness of the food which the Elder had brought him, contemplating the estate of Nibbāna, ate the food and washed the bowl.

At that moment the Four Great Kings left their posts, the moon and the sun started up their cars, Sakka left his post at the rope of the door, and the sun passed beyond the zenith before the eyes of all. Said the monks, "Evening is now come on, and the novice has just finished his meal. Why was the morning so long to-day, and the evening so tardy?" Just then the Teacher approached and asked the monks, "Monks, what is it that you are sitting here talking about now?" The monks replied, "Reverend Sir, to-day the morning seemed very long, and the evening was tardy. [99] The novice has but just finished his meal. Moreover the sun has just passed beyond the zenith before our very eyes." The Teacher replied,

"Monks, that is what always happens when they that possess merit engage in meditation. For to-day the Four Great Kings kept guard on all sides; the moon and the sun stopped their cars and stood still; Sakka kept guard at the rope of the door; and I myself stood guard at the gateway. To-day the novice Sukha saw ditch-diggers leading the water in a watercourse, arrow-makers straightening their arrows, and carpenters fashioning wheels and so forth. And having seen these things, he subdued himself and attained Arahatship." And so saying, he pronounced the following Stanza,

145. Ditch-diggers lead the water, arrow-makers bend their shafts,
Carpenters bend the wood, good men control themselves.

BOOK XI. OLD AGE, JARĀ VAGGA

XI. 1. VISĀKHĀ'S COMPANIONS INTOXICATE THEMSELVES [1]

Why laughter? why exultation? This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Visākhā's companions. [100]

The story goes that five hundred young men of respectable families living at Sāvatthi intrusted their wives to the care of the eminent female lay disciple Visākhā, confident that under such auspices they would live the life of Heedfulness. From that time forth, whether they went to the pleasure garden or to the monastery, they went always with Visākhā. Now on a certain occasion proclamation was made of a drinking festival to last seven days. Accordingly those women prepared strong drink for their husbands, and their husbands took part in the festival, carousing for a period of seven days. On the eighth day the drum went forth to announce the resumption of work, and they returned to their work.

Those women thought to themselves, "We have not been permitted to drink strong drink in the presence of our husbands. Yet plenty of strong drink remains. Let us therefore drink it, but let us take care that our husbands shall know nothing about it." Accordingly they went to Visākhā and said to her, "Noble lady, we desire to visit the pleasure garden." "Very well, dear friends, perform your various duties first; then you may go out." They went with Visākhā, [101] causing strong drink to be removed surreptitiously, drank it in the garden, and roamed about in a state of intoxication. Visākhā thought to herself, "These women have committed a gross impropriety. Now the heretics also will find ground of reproach and will say, 'The female lay disciples of the monk Gotama go about drinking strong drink.'" So she said to those women, "Dear friends, you have committed a gross impropriety and have brought disgrace upon me

[1] This story is a very free version of the Introduction to *Jātaka* 512: v. 11. Text: N iii. 100–103.

also. Your husbands also will be enraged at you. Now what will you do?" "Noble lady, we shall pretend to be sick." "Very well, you will acquire notoriety by your own doings." The women went home and pretended to be sick.

Now their husbands inquired, "Where is So-and-so? Where is So-and-so?" "Sick." "They undoubtedly drank the strong drink that remained," concluded their husbands. Therefore they beat them and brought distress and unhappiness upon them. At a subsequent drinking festival those same women desired to drink strong drink in the same manner as before. So they went to Visākhā and said to her, "Noble lady, conduct us to the pleasure garden." But Visākhā refused to do so, saying, "The last time I did so, you brought disgrace upon me. Go by yourselves; I will not conduct you thither." The women decided, "We will not act so this time." So they went to Visākhā again and said to her, "Noble lady, we desire to do honor to the Buddha; conduct us to the monastery." "What you propose to do now is quite proper; go make preparations."

So taking perfumes and garlands in caskets, carrying in their hands jugs filled with strong drink, wearing great cloaks, they approached Visākhā, and accompanied her to the monastery. Then they went off by themselves and drank strong drink out of their jugs. And throwing away their jugs, they seated themselves in the Hall of Truth in the presence of the Teacher. [102] Said Visākhā to the Teacher, "Reverend Sir, preach the Law to these women." But those same women were so drunk that their bodies swayed back and forth, and suddenly they took it into their heads to dance and sing.

Now a certain deity belonging to the host of Māra thought to herself, "I will possess the bodies of these women and cause them to commit gross improprieties in the presence of the monk Gotama." And straightway she took possession of their bodies. Thereupon some of them clapped their hands before the Teacher and laughed, while others began to dance. The Teacher considered within himself, "What does this mean?" Immediately perceiving the cause, he said to himself, "I shall not now permit the deities of the host of Māra to descend. For during all the time I was fulfilling the Perfections, it was certainly not for the purpose of allowing the deities of the host of Māra to descend that I fulfilled them."

Accordingly, that he might frighten those women, the Teacher sent forth a dark-blue ray from the hair of his eyebrow. Straightway

there was black darkness. Those women were terrified with the fear of death. So intense was their fear that the strong drink within their bellies dried up. Then the Teacher vanished from the couch on which he sat, stood on the top of Mount Sineru, and sent forth a ray of light from the hair between his eyebrows. At that moment it was as though a thousand moons had risen. Then he addressed those women, saying, "When you approach and come into my presence, you must not approach in heedlessness. For in consequence of your heedlessness a deity of the host of Māra got possession of you, and at a time when you should not have laughed or behaved lightly, he caused you to laugh and to misbehave. You should henceforth [103] make every effort to quench the fire of lust and of the other evil passions." So saying, he pronounced the following Stanza,

146. Why laughter? why exultation? For the world is ever aflame.
Will ye not seek a light, ye that are shrouded in darkness?

The Teacher, knowing that the women were established in faith that cannot be shaken, descended from the summit of Mount Sineru and seated himself in the Seat of the Buddha. Thereupon Visākhā said to him, "Verily strong drink is an evil thing. Women of such quality as these women, seating themselves before a Buddha like you, were unable to control their movements, but springing to their feet, clapped their hands and began to laugh and sing and dance." The Teacher replied, "Yes, Visākhā, strong drink is indeed an evil thing, for because of it numberless living beings have come to distress and unhappiness." "But, Reverend Sir, at what time did this episode have its beginning?" In response to this question the Teacher, desiring to relate in detail the circumstances that led to this episode, told a Story of the Past, relating the Kumbha Jātaka.[1]

XI. 2. THE TEACHER CURES A MONK OF LOVE [2]

See this painted image. This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to Sirimā. [104]

[1] *Jātaka* 512: v. 12–20.

[2] From this story is derived *Vimāna-Vatthu Commentary*, i. 16: 74–78. *Vv. cm.* 75⁴–77²⁸ is almost word for word the same as *Dh. cm.* iii. 104¹⁸–109⁶. This story is referred to at *Milindapañha*, 350¹³. See Cunningham's *Stūpa of Bhārhut*, Plate xxiii. 1. Text: N iii. 104–109.

Sirimā, the story goes, was a very beautiful courtezan of Rājagaha who had during a certain rainy season offended against the female lay disciple Uttarā, wife of the treasurer's son Sumana and daughter of the treasurer Puṇṇaka. Desiring to be on good terms with her again, she went to her house when the Teacher and the Congregation of Monks were within, and after the Teacher had finished his meal, asked him for pardon. Now on that day He that is Possessed of the Ten Forces pronounced within the hearing of Sirimā the following words of thanksgiving,

223. One should overcome anger with kindness, one should overcome evil with good,
One should overcome the niggard with gifts, and the speaker of falsehood with truth.

At the conclusion of the Stanza Sirimā obtained the Fruit of Conversion. (This is a brief synopsis of the story; as for the complete story, it will be found related at length in the Commentary on the Stanza of Thanksgiving in the Kodha Vagga.) [1]

Having thus attained the Fruit of Conversion, Sirimā invited the Possessor of the Ten Forces to be her guest, and on the following day presented rich offerings. From that time on she gave regularly the Eight Ticket-foods, and from that time on eight monks came regularly to her house. "Accept ghee, accept milk," she would say, filling their bowls; what she gave to one monk would have sufficed for three or four; every day sixteen pieces of money were expended on the alms which were presented to the monks who visited her house.

Now one day a certain monk who had eaten the Eight Ticket-foods in her house went a journey of three leagues and stopped at a certain monastery. In the evening, as he sat in the monastery, the monks asked him, "Brother, where [105] did you obtain food just before you came here?" "I have just eaten Sirimā's Eight Ticket-foods." "Is the food which she gives pleasing to the taste, brother?" "It is impossible to describe her food; it is the choicest of choice food that she gives. But a single portion would suffice even for three or four. But good as her food is, she herself is still more pleasing to look upon; such and such are the marks of beauty which she possesses." Thus did the monk describe her good qualities.

A certain monk heard the visiting monk describe her good qualities, and in spite of the fact that he had never seen her, nevertheless fell in love with her. Said he to himself, "I ought to go see her."

[1] Story xvii. 3.

So announcing that he was about to enter upon residence, he asked the monk who lived by her alms some questions. The visiting monk replied, "To-morrow, brother, remain in that house, assume the post of Elder of the Assembly, and you will receive the Eight Ticket-foods." The monk immediately took bowl and robe and went out. Early in the morning, as the dawn rose, he entered the Ticket-hall, assumed the post of Elder of the Assembly, and received the Eight Ticket-foods in the woman's house.

Now it so happened that on the day before, just as the monk who had received food in her house went out, the female lay disciple became afflicted with a disease, and therefore removed her jewels and lay down. When the monks came to receive the Eight Ticket-foods, her female slaves, seeing them, informed their mistress. Since she was unable to take their bowls in her own hands, provide them with seats, and wait upon them, she gave orders to her slaves, saying, "Women, take the bowls and provide the noble monks with seats; give them broth to drink and hard food to eat. [106] When it is time to present boiled rice, fill their bowls and give them to the monks." "Very well, noble lady," replied the slaves. So they invited the monks within, gave them broth to drink and hard food to eat; and when it was time to present boiled rice, they filled their bowls and gave them to the monks. When they had so done, they went and informed their mistress. She said, "Take me and carry me with you, that I may pay my respects to the noble monks." So they took her and carried her with them; and when they brought her into the presence of the monks, she paid obeisance to them, her body all of a tremble.

When that monk looked upon her, he thought to himself, "Even in sickness this woman possesses wonderful beauty. What manner of beauty must she not possess when she is well and strong and adorned with all her adornments?" Thereupon human passion, accumulated during many millions of years, arose within him. He became indifferent to all about him and was unable to take food. He took his bowl and went back to the monastery; covering his bowl, he put it away; then he lay down, spreading out the skirt of his robe. A certain monk who was a companion of his tried to persuade him to eat, but without success, for he refused absolutely to take food.

On that very day in the evening Sirimā died. Thereupon the king sent word to the Teacher, "Reverend Sir, Jīvaka's youngest sister Sirimā is dead." When the Teacher received that message, he sent back the following message to the king, "Sirimā's body should not

be burned. Have her body laid in the burning-ground, and set a watch, that crows and dogs may not devour it." The king did so. Three days passed, one after another. On the fourth day the body began to bloat, and from the nine openings of her body, which were like to sores, there oozed forth maggots. [107] Her whole body looked like a cracked vessel of boiled rice.

The king caused a drum to go through the city and the following proclamation to be made, "Let all approach to behold Sirimā. Except watchmen of houses, all who refuse to do so shall be fined eight pieces of money." And he sent the following message to the Teacher, "Let the Congregation of Monks presided over by the Buddha approach to behold Sirimā." The Teacher made proclamation to the monks, "Let us go forth to behold Sirimā."

Now that young monk had lain for four days without touching food, paying no attention to anything anyone said to him; the rice in his bowl had rotted, and his bowl was covered with mildew. The rest of the monks who were his fellows approached him and said to him, "Brother, the Teacher is going forth to behold Sirimā." When the young monk, lying thus, heard the name Sirimā, he leaped quickly to his feet. Someone said to him, "The Teacher is going forth to behold Sirimā; will you also go?" "Indeed I will go," he replied. And tossing the rice out of his bowl, he washed it and put it in his net and then set out with the company of monks.

The Teacher surrounded by the Congregation of Monks stood on one side of the corpse; the Congregation of Nuns and the king's retinue and the company of lay disciples, both male and female, stood on the other side of the corpse, each company in its proper place. [108] The Teacher then asked the king, "Great king, who is this woman?" "Reverend Sir, it is Jīvaka's sister Sirimā." "Is this Sirimā?" "Yes, Reverend Sir." "Well! send a drum through the town and make proclamation, 'Those who will pay a thousand pieces of money for Sirimā may have her.'" Not a man said "hem" or "hum." The king informed the Teacher, "They will not take her, Reverend Sir." "Well then, great king, put the price down." So the king had a drum beaten and the following proclamation made, "If they will give five hundred pieces of money, they may have her." But nobody would take her at that price. The king then proclaimed to the beating of a drum that anyone might have her who would give two hundred and fifty pieces of money, or two hundred, or a hundred, or fifty, or twenty-five, or ten, or five. Finally he reduced the price to a penny, then to a

half-penny, then to a quarter of a penny, then to an eighth of a penny. At last he proclaimed to the beating of a drum, "They may have her for nothing." Not a man said "hem" or "hum." Then said the king to the Teacher, "Reverend Sir, no one will take her, even as a gift." The Teacher replied, "Monks, you see the value of a woman in the eyes of the multitude. In this very city men used to pay a thousand pieces of money for the privilege of spending one night with this woman. Now there is no one who will take her as a gift. [109] Such was her beauty who now has perished and gone. Behold, monks, this body diseased and corrupt." So saying, he pronounced the following Stanza,

147. See this painted image, this mass of sores, huddled together,
Corrupt, once possessed of many thoughts, but now possessing neither strength nor stability.

XI. 3. THE AGED NUN [1]

This body is worn out. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the nun Uttarā. [110]

The story goes that this nun continued her alms-pilgrimages until she was a hundred and twenty years old. One day as she was returning from her alms-pilgrimage with food in her bowl, she met a certain monk in the street. She asked permission of him to give him the food in her bowl, and he consented to accept it. So she gave him all she had, and then she had none. On the second day and again on the third day she met the same monk in the same place, gave him all the food she had, and then had none left for herself.

Now on the fourth day, as she was going her round, she met the Teacher in a certain place which was much crowded. She stepped back, and as she did so, the skirt of her robe slipped down and she trod on it. Unable to keep her feet, she tumbled and fell down. The Teacher came up to her and said, "Sister, your body is worn out with old age; at a time not far distant it will suffer dissolution." So saying, he pronounced the following Stanza,

148. This body is worn out, this nest of disease, this fragile body;
This mass of corruption dissolves; for life ends in death.

[1] Text: N iii. 110–111.

XI. 4. A COMPANY OF OVER-CONFIDENT MONKS [1]

Like yonder gourds. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a company of over-confident monks. [111]

The story goes that five hundred monks received a Subject of Meditation from the Teacher, retired to the forest, and after striving and struggling, induced a state of trance. Thereupon they thought to themselves, "By not practicing the Depravities, we have fulfilled our religious duties. Let us inform the Teacher of the virtues we have acquired." With this thought in mind, they set out. When they arrived outside the gate, the Teacher said to Elder Ānanda, "Ānanda, these monks have no occasion for entering and seeing me. [112] Let them first go to the burning-ground and then come back and see me." The Elder went and told those monks what the Teacher had said.

Instead of asking, "Why should we have to go to the burning-ground?" they said to each other, "The far-seeing Buddha must have seen a reason." Accordingly they went to the burning-ground and viewed the corpses there. For the corpses which had lain for one or two days, they conceived a repugnance; but the bodies laid there immediately after death, fresh and moist, excited their passions. At that moment they realized that the Depravities still existed within them. Thereupon the Teacher, still remaining seated in the Perfumed Chamber, sent forth a luminous image of himself, and as it were spoke face to face with those monks, saying, "Monks, is it fitting that upon beholding such an assemblage of bones you should take pleasure in the evil passions?" So saying, he pronounced the following Stanza,

149. Like yonder gourds cast away in the autumn
Are these gray bones; what pleasure can there be in looking at them?

[1] Text: N iii. 111–112.

XI. 5. THE NUN AND THE PHANTOM[1]

It is a city made of bones. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the nun Janapada-Kalyāṇī Rūpanandā. [113]

The story goes that one day Janapada-Kalyāṇī thought to herself, "My eldest brother has renounced the glory of dominion, has become a monk, and has now become the foremost being in the world, even the Buddha; his son, Rāhula Kumāra, has become a monk; my husband has become a monk; so also has my mother become a nun. Seeing that all these kinsfolk of mine have adopted the religious life, why should I continue any longer to live the house-life? I too will become a nun." Accordingly she went to the community of nuns and became a nun, not at all because of faith, but solely because of love for her kinsfolk. Because of her wondrous beauty, she became known as Rūpa-Nandā ('Beauty-Nandā').

One day she heard that the Teacher had said, "Beauty of form is impermanent, involved in suffering, unreal; so likewise are sensation, perception, the aggregate of mental states, consciousness, impermanent, involved in suffering, unreal." Thereupon she said to herself, "In that case he would find fault even with my own form, so beautiful to look upon and so fair to see." Therefore she avoided meeting the Teacher face to face.

Now the residents of Sāvatthi, having given alms early in the morning, took upon themselves the obligations of fast-day. In the evening, clad in spotless upper garments and bearing garlands and flowers in their hands, they assembled at Jetavana to hear the Law. And the community of nuns also, desiring to hear the Law, went to the monastery and heard the Law. And having heard the Law, they entered the city, praising the virtues of the Teacher as they entered.

(For there are four standards of judgment prevailing among persons who dwell together in the world. However, there are very few persons in whom the sight of the Tathāgata does not arouse a feeling of satisfaction. Those who judge by what they see, look upon

[1] Parallels: *Story of Nandā: Aṅguttara Commentary, JRAS.*, 1893, 763–766; *Therī-Gāthā Commentary*, xli: 80–86, xix: 24–25. *Story of Khemā: Dhammapada Commentary*, xxiv. 5: iv. 57–59; *Aṅguttara Commentary, JRAS.*, 1893, 527–532; *Therī-Gāthā Commentary*, lii: 126–128. On the literary relations of all these stories, see Introduction, § 7 *d*, pages 48–51. Text: N iii. 113–119.

the golden-hued body of the Tathāgata, adorned with the Major Marks and the Minor Marks, and are satisfied with what they see. [114] Those who judge by what they hear, listen to the report of the Teacher's virtues through many hundreds of births, and to his voice, endowed with the Eight Excellences, in the preaching of the Law, and are satisfied with what they hear. Those who judge by austerities are satisfied with his austere robes and so forth. Those whose standard of judgment is righteousness reflect, "Such is the uprightness of the Possessor of the Ten Forces, such is his tranquillity, such is his wisdom; in uprightness and tranquillity and wisdom the Exalted One is without an equal, is without a peer." Thus they also are satisfied. Indeed those who praise the virtues of the Tathāgata lack words wherewith to tell their praises.)

Rūpanandā listened to the nuns and the female lay disciples as they recited the praises of the Tathāgata, and having listened, said to herself, "In extravagant terms do they tell the praises of my brother. Suppose he were to find fault with my beauty of form during one single day. How much could he say in that length of time? Suppose I were to go with the nuns, and without letting myself be seen, look upon the Tathāgata, hear him preach the Law, and then return?" So she said to the nuns, "To-day I too will go and hear the Law." [115] Said the nuns, "It has taken a long time to arouse in Rūpanandā a desire to wait upon the Teacher. To-day, by reason of her, the Teacher will preach the Law with details many and various." And with delighted hearts, taking her with them, they set out.

From the moment Rūpanandā started out, she kept thinking to herself, "I will not let him see who I am." The Teacher thought to himself, "To-day Rūpanandā will come to pay her respects to me; what manner of lesson will do her the most good?" As he considered the matter further, he came to the following conclusion, "This woman thinks a great deal of her beauty of form and is deeply attached to her own person. It will therefore be of advantage to her if I crush out the pride she feels in her beauty of form, by beauty of form itself, even as one draws out one thorn with another thorn." Accordingly, when it was time for her to enter the monastery, the Teacher put forth his supernatural power and created a young woman about sixteen years of age. Surpassing beauty did she possess; she wore crimson garments; she was adorned with all her ornaments, and stood before the Teacher with fan in hand, swinging the fan back and forth.

Now both the Teacher and Rūpanandā beheld this woman. As Rūpanandā entered the monastery with the nuns, she took her place behind the nuns, saluted the Teacher with the Five Rests, and sat down among the nuns. Having so done, she surveyed from head to foot the person of the Teacher, richly brilliant with the Major Marks, resplendent with the Minor Marks, surrounded by a halo a fathom in extent. Then she saw the phantom of a woman standing near the Teacher and surveyed her face, glorious as the full moon. [116] Having surveyed this woman, she surveyed her own person and compared herself to a crow standing before a royal goose of golden hue. For from the moment she looked upon this phantom, created by supernatural power, her eyes rolled back and forth. "Oh, how beautiful is her hair! Oh, how beautiful is her forehead!" she exclaimed. She was fascinated by the glorious beauty of every part of her body, and she became possessed with intense desire for equal beauty herself. The Teacher, observing that she was fascinated by the beauty of the woman, proceeded to teach her the Law.

First he transformed the woman from a maiden about sixteen years of age to a woman about twenty years of age. Rūpanandā surveyed her form again, was quickly filled with a feeling of disappointment, and said to herself, "This form is by no means the same as it was before." Gradually the Teacher transformed her, first into a woman who had given birth to one child, then into a woman of middle life, finally into a decrepit old woman. Rūpanandā watched every stage of the transformation, saying to herself, "Now this has disappeared, now that has disappeared." When, however, she saw her transformed into a decrepit old woman, and surveyed her standing there, teeth broken, hair gray, body bent, crooked as a Λ-shaped rafter, forced to lean on a cane, trembling in every limb, she was filled with utter disgust.

Then the Teacher caused disease to overmaster the woman. Casting away her cane and her palm-leaf fan, she screamed aloud, fell upon the ground, and rolled over and over, wallowing in her own urine and excrement. Rūpanandā looked upon her and was filled with utter disgust. [117] Then the Teacher showed the death of that woman. Straightway her body began to bloat. From its nine wound-like openings oozed pus in the shape of lamp-wicks, and also worms. Crows and dogs fell on her and tore her. Rūpanandā looked and thought, "In this very place this woman has come to old age, has come to disease, has come to death. Even so, to this body of mine,

will come old age, disease, and death." Thus did she come to behold her own body in its impermanence; and as a result of beholding her own body in its impermanence, she likewise saw her body as involved in suffering, and the unreality thereof.

Straightway the Three Modes of Existence, like houses set on fire, or like carrion tied to her neck, uprose before her, and her mind sprang forth to meditation. The Teacher, perceiving that she had beheld her own body in its impermanence, considered within himself, "Will she, or will she not, by herself be able to get a firm footing?" Straightway he became aware of the following, "She will not be able; she must have support from without." Accordingly, out of consideration for her welfare, he taught her the Law by pronouncing the following Stanzas,

Behold, Nandā, this assemblage of elements called the body;
It is diseased, impure, putrid; it oozes and leaks; yet it is desired of simpletons.

As is this body, so also was that; as is that body, so also will this body be.
Behold the elements in their emptiness; go not back to the world;
Cast away desire for existence and thou shalt walk in tranquillity. [118]

Thus, with reference to the nun Nandā, did the Exalted One pronounce these Stanzas.

Directing her thoughts in a way conformable to his teaching, Nandā attained the Fruit of Conversion. Thereupon the Teacher, desiring that she should dwell upon the Three Paths and the Three Fruits, and desiring to teach her to meditate upon the Void, said to her, "Nandā, think not that there is reality in this body; for there is not the least reality in this body. This body is but a city of bones, made by building up three hundred bones." So saying, he pronounced the following Stanza,

150. It is a city made of bones, plastered with flesh and blood,
Where lodge old age and death and pride and deceit. [119]

At the conclusion of the lesson the nun attained Arahatship; the multitude also profited by the lesson.

XI. 6. QUEEN MALLIKĀ AND HER DOG[1]

The gayly painted chariots of kings wear out. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Queen Mallikā.

The story goes that one day Queen Mallikā entered the bath-house, and having bathed her face, bent over and began to bathe her leg. Now her pet dog entered the bath-house with her, and when he saw her standing there with body thus bent over, he began to misbehave with her and she let him continue. The king looked out of a window on the upper floor of the palace and saw her. On her return he said to her, "Perish, vile woman; why did you do such a thing as that?" "Why, your majesty, what have I done?" "You have behaved most wrongly with a dog." "It is not true, your majesty." "I saw you with my own eyes. I will not believe anything you say. Perish, vile woman." "Great king, it is a remarkable fact that whoever enters that bath-house appears double to whoever looks out of that window." "You utter falsehood." "If you will not believe me, enter the bath-house yourself, and I will look out of that window." [120]

The king was such a simpleton as to believe what she said, and entered the bath-house. The queen stood at the window and looked out. Suddenly she cried out to him, "You foolish king, what do you mean by misbehaving with a she-goat?" "Dear wife, I am doing no such thing." The queen replied, "I saw you with my own eyes; I will not believe you." When the king heard her reply, he said, "It must be true that whoever enters this bath-house appears double." Therefore he believed the explanation she gave him.

[1] At *Vimāna-Vatthu Commentary*, 165[16–17], Dhammapāla refers to the *Story of Mallikā* in the *Dhammapada-Vaṇṇanā*. He then gives a brief outline of the story, which is to the effect that after the death of the Buddha, Mallikā the wife of Bandhula went in state and did honor to his relics. The *Dhammapada-Aṭṭhakathā* contains no such story about Mallikā the wife of Bandhula, or about Mallikā the wife of Pasenadi. It will be observed that Dhammapāla refers, not to the *Dhammapada-Aṭṭhakathā*, but to the *Dhammapada-Vaṇṇanā*. Perhaps the *Dhammapada-Vaṇṇanā* to which he refers is a different work from the *Dhammapada-Aṭṭhakathā;* but if so, we know nothing of the existence of any such work. It seems probable that Dhammapāla here gives a wrong reference. For references in the *Dhammapada-Aṭṭhakathā* to Mallikā the wife of Bandhula, see i. 349, 412; to Mallikā the wife of Pasenadi, i. 382, ii. 1–19, iii. 119–123, iii. 183–189. Cf. *Jātaka*, iii. 405, *Khuddaka Pāṭha Commentary*, 129[20], and *Milindapañha*, 291[17–19]. Text: N iii. 119–123.

Mallikā thought to herself, "I have deceived this king, because he is such a simpleton. I have committed a great sin. Moreover I have accused him falsely. The Teacher will come to know of this sin of mine, and likewise the Two Chief Disciples, and the Eighty Chief Elders. Oh, what a grievous sin have I committed!" (According to tradition it was Mallikā who was associated with the king in the presentation to the Teacher of the Gifts beyond Compare.[1] On this occasion gifts valued at fourteen crores of treasure were bestowed upon the Teacher, and the Tathāgata was presented with four priceless gifts; namely, a white parasol, a couch whereon to rest, a stand, and a stool for the feet.) When Mallikā died, forgetful at the moment of death of those mighty gifts, but with full recollection of the evil deed she had committed, she was reborn in the Avīci Hell.

Now Queen Mallikā was greatly beloved by the king. Therefore when she died, the king was completely overcome with grief. When he had duly performed the funeral rites over her body, he said to himself, "I will ask the Teacher where she has been reborn." Accordingly he went to the Teacher. The Teacher so contrived that he should not remember the reason why he had come to him. [121] After listening to the pleasing discourse of the Teacher he returned to his home. As soon, however, as he entered the house, he remembered why he had gone to visit the Teacher. Thought he to himself, "Assuredly it was my intention, when I set out, to ask the Teacher where Mallikā had been reborn. But as soon as I entered the Teacher's presence, I forgot all about it. To-morrow I shall not fail to ask him." On the following day, therefore, he visited the Teacher again. But for seven days in succession the Teacher so contrived that he should not remember why he had come. As for Mallikā, after she had been tormented for seven days in hell, she came out thence, and was reborn in the World of the Tusita gods.

(Now why was it that the Teacher caused the king to forget his question for seven days in succession? Tradition tells us that Mallikā was greatly beloved by the king, the very joy of his heart. Therefore had the king learned that she had been reborn in Hell, he would have said to himself, "If a woman endowed with faith so perfect has been reborn in Hell after presenting offerings so abundant, what chance is there for me?" He would therefore have adopted false views, would have discontinued the constant offerings of food to the five hundred

[1] See story xiii. 10.

monks, and would finally have been reborn in Hell himself. For this reason the Teacher caused the king to forget his question for seven days in succession.)

On the eighth day the Teacher set out alone on an alms-pilgrimage, and went to the door of the king's residence. When the king heard that the Teacher was come, he went forth and took his bowl and began to mount up to the terrace of the palace. But the Teacher made as if he desired to sit down in the chariot-hall. Therefore the king provided him with a seat in the chariot-hall and reverently served him with food both hard and soft. Having so done, he paid obeisance to him and sat down. "Reverend Sir," said he; "when I visited you, this thought was in my mind, 'I will ask the Teacher where Mallikā my queen has been reborn.' Reverend Sir, tell me where she was reborn." "In the World of the Tusita gods, great king."

"Reverend Sir," said the king, "had Queen Mallikā not been reborn in the World of the Tusita gods, who else could ever have been reborn there? Reverend Sir, there never lived a woman like her; wherever she sat, wherever she stood, [122] these words were ever on her lips, 'To-morrow I will give this to the Tathāgata; to-morrow I will do this for the Tathāgata.' She cared for naught else but to make provision of offerings. Reverend Sir, ever since she went to the other world, my own person has been non-existent." Said the Teacher, "Great king, do not grieve; this is the immutable law of all living beings."

Then the Teacher asked the king, "Great king, whose chariot is this?" "My grandfather's, Reverend Sir." "Whose is this?" "My father's, Reverend Sir." "But whose chariot is this?" "My own, Reverend Sir." When the king had thus answered his questions, the Teacher said, "Great king, just as your father's chariot has outlasted your grandfather's chariot, so also has your own chariot outlasted your father's chariot. Thus does decay draw nigh unto this worthless chaff. But even more does decay wear away this body. Great king, righteousness alone does not wear away, but of living beings there are none that wear not away." So saying, he pronounced the following Stanza,

151. The gayly painted chariots of kings wear out; likewise does the body wear out.
But the state of the good wears not away; the good proclaim this to the good.

XI. 7. THE MONK WHO ALWAYS SAID THE WRONG THING [1]

A man who has learned but little. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Lāḷudāyi. [123]

The story goes that Elder Lāḷudāyi used to go to a house where people were making holiday and recite stanzas appropriate to a funeral, such as, "They stand outside the walls."[2] Likewise he would go to a house where a funeral was in progress, and instead of saying the appropriate words, "They stand outside the walls," [2] he would recite such holiday stanzas as, "Almsgiving and piety." [3] Or else he would recite the Jewel Sutta,[4] containing such stanzas as, "Whatever riches exist, either in this world or in the next." [5]

In fact, no matter where he went, even though he set out with the intention of saying one thing, he would invariably say something entirely different. Nor was he in the least aware that he ever said anything different from what he intended to say. Monks who heard him talk reported the matter to the Teacher, saying, "Reverend Sir, what is the use of Lāḷudāyi's going either to places where festivities are in progress or to places where funerals are in progress? Where the right thing should be said, he always says the wrong thing." [124] The Teacher replied, "Monks, this is not the first time he has so spoken; in a previous existence also he always said the wrong thing instead of the right thing." So saying, he told the following

7 a. Story of the Past: Aggidatta, Somadatta, and the king

The story goes that in times long gone by, there was a Brahman named Aggidatta who lived in Benāres. The Brahman had a son named Somadatta Kumāra who waited upon the king, and Somadatta was the king's darling and delight. Now the Brahman gained his livelihood by tilling the soil, and he had two oxen, and only two. One day one of his two oxen died. Thereupon the Brahman said to his son, "Dear Somadatta, ask the king for a single ox and fetch him back to me." Somadatta thought to himself, "If I make such

[1] A free version of *Jātaka* 211: ii. 164–167. Cf. story xviii. 4. Text: N iii. 123–127.
[2] *Khuddaka Pāṭha*, vii.
[3] From the Maṅgala-sutta, *Khuddaka Pāṭha*, v. 6.
[4] *Khuddaka Pāṭha*, vi.
[5] Stanza 8.

a request of the king, he will think that I am presuming on him." So he said to his father, "Dear father, you go yourself and ask the king." "Very well, dear son, take me with you."

Somadatta thought to himself, "This Brahman is of slow wit. He knows neither the proper words to use in approaching, nor the proper words to use in retiring; when the right thing should be said he says the wrong thing; I will give him some instruction before I take him with me." So Somadatta led his father to a burning-ground named Cuscus-clump. Having so done, he gathered some grass, tied the grass in bundles, set the bundles on end, and pointing them out to his father one after another, said, "This is the king, this is the viceroy, this is the commander-in-chief of the army. When you go to the king's palace, you must advance in this manner and you must withdraw in this manner. Thus you must address the king and thus you must address the viceroy. When you approach the king, you must say, 'Long live his gracious majesty the king!' And standing thus, [125] and reciting this Stanza, you must then ask the king for the ox." So saying, he taught his father the following Stanza,

> I had two oxen, mighty king, with which I plowed my field;
> But one of the two is dead; pray give me another, Warrior-prince.

The Brahman spent a year perfecting himself in this Stanza. When he had finally learned it by heart, he told his son. "Very well, father," replied Somadatta, "take some present or other and follow after me. I will go ahead and stand in my accustomed place beside the king." "Very well, dear son," replied the Brahman. So as soon as Somadatta had taken his accustomed place beside the king, the Brahman summoned all his resources, and taking a present with him, went to the royal palace. The king was delighted to see him and greeted him in a cordial manner, saying, "Dear friend, you have come a long way. Seat yourself on this couch and tell me what you have need of." Thereupon the Brahman pronounced the following Stanza,

> I had two oxen, mighty king, with which I plowed my field;
> But one of the two is dead; pray take my other, Warrior-prince.

Said the king, "What say you, dear friend? Say it again." So the Brahman repeated the Stanza once more exactly as before. The king, perceiving that by a slip of the tongue the Brahman had said the exact opposite of what he intended to say, smiled and said, "Somadatta, you have a great many oxen at home, I presume." "Your

majesty," replied Somadatta, "there must be just as many as you have given us." The king, pleased with the answer given by the Future Buddha, presented the Brahman with sixteen oxen, and in addition thereto, jewels and household wares and a village wherein to dwell. Thus did the king present the Brahman with gifts appropriate to his station. Having so done, he dismissed the Brahman with high honor.

When the Teacher had completed this story, he identified the births as follows: "At that time the king was Ānanda, the Brahman was Lāḷudāyi, and Somadatta was I myself." [126] And he added, "Monks, this is not the first time he failed, because of his own stupidity, to say the right thing at the right time. Indeed a man who has learned but little resembles nothing so much as he does an ox." So saying, he pronounced the following Stanza,

152. A man who has learned but little, grows old like an ox;
His flesh increases, but his wisdom, not.

XI. 8. ELDER ĀNANDA'S STANZAS [1]

Through a round of countless existences. This religious instruction was breathed forth by the Teacher while he sat at the foot of the Bo-tree, by way of Solemn Utterance; and at a later time was recited to the Elder Ānanda in answer to a question. [127]

For the Teacher, sitting at the foot of the Bo-tree, before the set of sun, overcame the force of Māra; in the first watch, drove away the darkness that veils previous states of existence; in the middle watch, acquired Supernatural Vision; and in the last watch, out of pity for living beings, by focussing his thoughts on Dependent Originations and meditating on it both forwards and backwards, at sunrise he obtained Complete Enlightenment. Thereupon he breathed forth a Solemn Utterance common to countless thousands of Buddhas, pronouncing the following Stanzas,

153. Through a round of countless existences have I run to no purpose,
Seeking the Builder of the House. Repeated birth is suffering. [128]

154. I see you, Builder of the House. You shall not build the house again.
All your rafters are broken, and your ridge-pole is shattered.
The mind, at rest in Nibbāna, has attained extinction of cravings.

[1] *Nidānakathā*, Stanzas 278–279 (*Jatakā*, i. p. 76). The "Builder of the House" is of course Craving, *Taṇhā*, the cause of rebirth and suffering. Text: N iii. 127–129.

XI. 9. GREAT-WEALTH, THE TREASURER'S SON [1]

They that have not led. This religious instruction was given by the Teacher while he was in residence at Isipatana with reference to Great-Wealth, Mahādhana, the treasurer's son. [129]

Great-Wealth, it appears, was reborn at Benāres in a household worth eighty crores. Now his mother and father thought to themselves, "We have a vast store of wealth in our house, and there is no necessity that our son should do anything else than enjoy himself according to his own good pleasure." Accordingly they had him instructed in singing and in the playing of musical instruments, and that was all the instruction he received. Likewise in that same city, in a household worth eighty crores of treasure, a daughter also was reborn. The same thought occurred to her mother and father also, and they had her instructed only in dancing and singing. When the two reached the proper age, they were married with the customary ceremonies. In the course of time both their mothers and fathers died, and then there were twice eighty crores of treasure in the same house.

It was the custom of the treasurer's son to go thrice a day to wait upon the king. One day a company of knaves who lived in that city thought to themselves, "If this treasurer's son would only get drunk, it would be a fine thing for us. Let us show him how to get drunk." Accordingly they procured strong drink, put roast meat, [130] salt, and sugar in the skirts of their clothing, and taking roots and bulbs, seated themselves in a convenient place, watching the path by which he would approach from the royal palace. When they saw him approaching, they began to drink strong drink, placed particles of salt and sugar in their mouths, and took the roots and bulbs in their teeth and chewed them. And they said, "Live for a hundred years, master, treasurer's son! With your help may we be enabled to eat and drink to our heart's content!" Hearing their words, the youth asked the little page who followed him, "What are these men drinking?" "A certain drink, master." "Does it taste good?" "Master, in this world of the living there is no kind of drink to be had comparable to this." "In that case," said the youth, "I must have some too." So he caused the page to bring him first a little and then a little more, and all this he drank.

[1] Text: N iii. 129–133.

Now in no long time those knaves discovered that he had taken up the habit of drinking. Then they flocked around him. As time went on, the crowd that surrounded him increased in numbers. He would spend a hundred or two hundred pieces of money at a time on strong drink. It became a habit with him after a time, wherever he happened to be, to pile up a heap of coins and call out as he drank, "Take this coin and fetch me flowers! take this coin and fetch me perfumes! This man is clever at dicing, and this man at dancing, and this man at singing, and this man at the playing of musical instruments! Give this man a thousand and this man two thousand!" Thus did he spend his money.

In no long time he squandered all the eighty crores of treasure that formerly belonged to him. Then those knaves said to him, "Master, your wealth is all spent." "Has my wife no money?" "Yes, master, she has." [131] "Well then, fetch that too." And he spent his wife's money in precisely the same way. As time went on, he sold his fields and his parks and his gardens and his carriages. He even disposed of the vessels he used at meals, of his coverlets and his cloaks and couches. All that belonged to him, he sold, and the proceeds he spent in riotous living. In old age he sold his house, the property of his family. And those to whom he sold his house took possession of it and straightway put him out. Thereupon, taking his wife with him, he found lodging near the house-wall of other people's houses. With a broken potsherd in his hand, he would go about begging alms. Finally he began to eat the leavings of other people's food.

One day he stood at the door of a rest-house, receiving leavings of food presented to him by novices and probationers. The Teacher saw him and smiled. Thereupon Elder Ānanda asked him why he smiled. The Teacher explained the reason for his smile by saying, "Ānanda, just look here at Great-Wealth, the treasurer's son! In this very city he has squandered twice eighty crores of treasure. Now, accompanied by his wife, he is begging alms. For if, in the prime of life, this man had not squandered his wealth, but had applied himself to business, he would have become the principal treasurer in this very city; and if he had retired from the world and become a monk, he would have attained Arahatship, and his wife would have been established in the Fruit of the Third Path. If in middle life he had not squandered his wealth, but had applied himself to business, he would have become the second treasurer; and if he had retired from the world and become a monk, he would have attained the Fruit of

the Third Path, and his wife would have been established in the Fruit of the Second Path. If in the latter years of his life he had not squandered his wealth, but had applied himself to business, he would have become the third treasurer; and if he had retired from the world and become a monk, he would have attained the Fruit of the Second Path, [132] and his wife would have been established in the Fruit of Conversion. But now he has fallen away from the wealth of a layman and he has likewise fallen away from the estate of a religious. He has become like a heron in a dried-up pond." So saying, he pronounced the following Stanzas,

155. They that have not led the holy life, they that have not obtained wealth in time of youth,
Perish like worn-out herons in a pond from which the fish have disappeared.

156. They that have not led the holy life, they that have not obtained wealth in time of youth,
Lie like worn-out bows, bewailing the times that are past.

BOOK XII. SELF, ATTA VAGGA

XII. 1. PRINCE BODHI AND THE MAGIC BIRD [1]

If a man value his life. This religious instruction was given by the Teacher while he was in residence at Bhesakaḷāvana with reference to Prince Bodhi. [134]

1 a. The prince, the builder, and the magic bird

The story goes that Prince Bodhi had a palace erected unlike any other palace on the face of the earth. It seemed almost to float in the air. Its name was Red Lotus, Kokanada. When it was finished, the prince asked the builder, "Have you ever built a palace like this anywhere else, or is this the first work of the sort you have done?" The builder replied, "Your majesty, this is the first work of the sort I have ever done." The prince, hearing his reply, thought to himself, "If this man should build a palace like this for anyone else, there would no longer be anything wonderful about this palace. I had best kill this man, or cut off his hands and feet, or tear out his eyes; for if I do this, he will never build a palace like this for anyone else."

Prince Bodhi went to an intimate friend of his, a youth named Sañjikāputta, and told him what was in his mind. Sañjikāputta straightway thought to himself, "Without a doubt this prince intends to kill the builder. But I shall not look on quietly and see an artisan who possesses so priceless a gift killed before my very eyes; I will give him a hint of what is in store for him." So Sañjikāputta went to the builder and asked him, "Have you, or have you not, finished your work on the palace?" "My work is finished," replied the builder. Then said Sañjikāputta, "The prince is seeking to kill you; look out for yourself." [135] The builder replied, "Master, you did me a

[1] In the Introduction to *Jātaka* 353: iii. 157–158, the brief statement is made that Prince Bodhi put out the builder's eyes for fear that he might build a similar palace for another. There is no reference, however, to the story of the magic bird. The story of the Buddha's visit to Prince Bodhi is derived either from the *Vinaya, Culla Vagga*, v. 21: ii. 127–129, or from *Majjhima*, 85: ii. 91–97. Text: N iii. 134–139.

great kindness in telling me. Now I know exactly what to do to avoid trouble."

The prince asked the builder, "Friend, have you finished your work on our palace?" "No, your majesty," replied the builder, "my work is not yet finished; a good deal still remains to be done." "Just what work still remains to be done?" asked the prince. "Your majesty, I will tell you all about it afterwards. Just now, send me some timber." "What kind of timber?" "Seasoned timber, with the sap well dried out, your majesty." The prince immediately caused it to be procured and delivered to him. Then the builder said to the prince, "Your majesty, from this time forward, no one should be permitted to come to me, for when I am engaged in a delicate piece of work, it distracts my mind to be obliged to converse with anyone else. At meal-time my wife alone will bring me my food." "Very well," said the prince, consenting to this arrangement.

Thereupon the builder sat down in a certain room, and out of that timber fashioned a wooden Garuḍa-bird large enough to contain himself and his son and his wife. And when meal-time came, he said to his wife, "Go sell everything in the house and bring back to me the money you receive, the yellow gold." Now the prince, in order to make sure that the builder should not leave the house, surrounded the house with a strong guard. But the builder, as soon as the bird was finished, having previously said to his wife, "To-day bring all the children and wait," immediately after breakfast placed his children and his wife inside of the bird, whereupon the bird soared out of the window and was gone. Thus did the builder escape. When the guards saw the bird winging its flight away, they cried out, "Your majesty, the builder has escaped!" But even as they cried out, the builder made good his escape, and alighting in the Himālaya country, created by magical power a city to dwell in. Thereafter he was known as King Wooden-horse. [136]

1 b. The prince entertains the Buddha

The prince decided to give a festival in honor of the completion of the palace and invited the Teacher. First smearing the palace with loam mixed with the four kinds of perfumes, he spread mats and carpets on the floor, beginning at the threshold. He was childless, it appears, and for this reason spread the floor with mats and carpets; for he thought to himself, "If I am destined to obtain a son or a

daughter, the Teacher will tread on them." When the Teacher arrived, the prince saluted him with the Five Rests, took his bowl, and said to him, "Pray enter, Reverend Sir." The Teacher refused to enter. A second and again a third time the prince requested him to enter. The Teacher, however, absolutely refused to enter, but looked at the Elder Ānanda.

The Elder knew, merely by the look in the Teacher's eye, that he was unwilling to tread on the cloths which had been laid on the floor. Therefore he bade the prince have the cloths rolled up, saying, "Prince, let them roll up the cloths; the Exalted One will not step on those cloths; the Tathāgata has in view the generations that will follow." The prince rolled up the cloths, escorted the Teacher within, honored him with offerings of rice-porridge and hard food, saluted the Teacher, and sitting on one side, said to him, "Reverend Sir, I am your devoted servitor. Thrice have I sought refuge in you. I sought refuge in you the first time (I am told), while I yet remained in my mother's womb; the second time, when I was a mere boy; the third time, when I reached the age of reason. This being the case, why were you unwilling to step on my mats and carpets?" "Prince, with what thought in mind did you spread the floor with those cloths?" "Reverend Sir, the thought in my mind was this, 'If I am destined to obtain a son or a daughter, the Teacher will step on these cloths.'" Then said the Teacher, "It was for that very reason that I refused to step on those cloths." "But, Reverend Sir, [137] is it my destiny never to obtain a son or a daughter?" "Precisely so, prince." "What is the reason for this?" "Because you were guilty of the sin of heedlessness in a former existence." "At what time, Reverend Sir?" In response to his request the Teacher explained the matter by relating the following

1 c. Story of the Past: The man who ate bird's eggs

Once upon a time, the story goes, several hundred men put to sea in a large vessel. When they reached mid-ocean, they suffered shipwreck, and all on board lost their lives then and there, with the exception of two persons, a husband and wife, who clung to a plank and escaped to a neighboring island. Now in this island there was a large flock of birds. Husband and wife, overcome with hunger and seeing nothing else to eat, cooked the eggs of these birds over a bed of coals and ate them. When the eggs proved insufficient to satisfy their

hunger, they caught the young of these birds and ate them. Thus did they eat in youth, in middle life, and in old age; in not a single period of their lives were they heedful; nor was either of the two heedful.

When the Teacher had shown the prince this misdeed of his in a previous state of existence, he said, "Prince, if in a single one of the three periods of your life in that previous state of existence, you and your wife had been heedful, you would have obtained a son or a daughter in one of the three periods of your present life. Nay more, if either one of you had been heedful, as the result thereof you would have obtained a son or a daughter. Prince, if a man hold his life dear, he should guard his life with heedfulness during the three periods of his life. Failing that, he should at least guard himself during one of the three periods of his life." And when he had thus spoken, he pronounced the following Stanza,

157. If a man value his life, he should ever guard it and guard it well.
During one of the three watches a wise man should be watchful.

XII. 2. THE GREEDY MONK [1]

A man should first direct himself. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Upananda, the Sakyan prince. [139]

The story goes that this Elder, who was skilled to teach the Law, after listening to a discourse on the subject of being satisfied with but a little, accepted a large number of robes with which several monks who had taken upon themselves the Pure Practices honored him, and besides that took all the utensils which they had left and carried them off with him. As the season of the rains was near at hand, he went off into the country. He stopped at a certain monastery to preach the Law, and the novices and probationers liked the way he talked so well that they said to him, "Spend the rainy season here, Reverend Sir." "What allowance is made to a monk who spends the season of the rains here?" asked the Elder. "A single cloak," was the reply. The Elder left his shoes there and went on to the next monastery. [140] When he reached the second monastery, he asked the same question, "What allowance is made here?" "Two cloaks," was the reply.

[1] This story is a free version of *Jātaka* 400: iii. 332–336. Cf. *Tibetan Tales*, xxxiv, pp. 332–334. Text: N iii. 139–142.

There he left his walking-stick. Then he went on to the third monastery and asked the same question, "What allowance is made here?" "Three cloaks," was the reply. There he left his water-pot.

Then he went on to the fourth monastery and asked the same question, "What allowance is made here?" "Four cloaks," was the reply. "Very good," said the Elder, "I will take up my residence here;" and there he went into residence. And he preached the Law to the laymen and monks who resided there so well that they honored him with a great number of garments and robes. When he had completed residence, he sent a message to the other monasteries, saying, "I left my requisites behind me, and must therefore have whatever is required for residence; pray send them to me." When he had gathered all of his possessions together, he put them in a cart and continued his journey.

Now at a certain monastery two young monks who had received two cloaks and a single blanket found it impossible to make a division satisfactory to both of them, and therefore settled themselves beside the road and began to quarrel, saying, "You may have the cloaks, but the blanket belongs to me." When they saw the Elder approaching, they said, "Reverend Sir, you make a fair division and give us what you think fit." "Will you abide by my decision?" "Yes indeed; we will abide by your decision." "Very good, then." So the Elder divided the two cloaks between the two monks; then he said to them, "This blanket should be worn only by us who preach the Law;" and when he had thus said, he shouldered the costly blanket and went off with it.

Disgusted and disappointed, the young monks went to the Teacher and reported the whole occurrence to him. Said the Teacher, "This is not the first time [141] he has taken what belonged to you and left you disgusted and disappointed; he did the same thing also in a previous state of existence." And he related the following:

2 a. Story of the Past: The otters and the jackal

Once upon a time, long long ago, two otters named Anutīracārī and Gambhīracārī, caught a big redfish and fell to quarreling over it, saying, "The head belongs to me; you may have the tail." Unable to effect a division satisfactory to both of them, and catching sight of a certain jackal, they appealed to him for a decision, saying, "Uncle, you make such a division of this fish as you think proper and

render an award." Said the jackal, "I have been appointed judge by the king, and am obliged to sit in court for hours at a time; I came out here merely to stretch my legs; I have no time now for such business." "Uncle, don't say that; make a division and render an award." "Will you abide by my decision?" "Yes indeed, uncle, we will abide by your decision." "Very good, then," said the jackal. The jackal cut off the head and laid that aside, and then cut off the tail and laid that aside. When he had so done, he said to them, "Friends, that one of you who runs along the bank (Anutīracārī) shall have the tail, and that one of you who runs in the deep water (Gambhīracārī) shall have the head; as for this middle portion, however, this shall be mine, inasmuch as I am a justice." And to make them see the matter in a better light, he pronounced the following Stanza,

> Anutīracārī shall have the tail, and Gambhīracārī shall have the head;
> But as for this middle portion, it shall belong to the justice.

Having pronounced this Stanza, the jackal picked up the middle portion of the fish and went off with it. As for the otters, they were filled with disgust and disappointment, and stood and eyed the jackal as he went away. **End of Story of the Past.**

When the Teacher had finished this Story of the Past, he said, "And thus it was that in times long past this Elder filled you with disgust and disappointment." Then the Teacher consoled those monks and rebuked Upananda, saying, "Monks, a man who admonishes others should first direct himself in the way he should go." And when he had thus spoken, he pronounced the following Stanza,

> 158. A man should first direct himself in the way he should go.
> Only then should he instruct others; a wise man will so do and not grow weary.

XII. 3. "BE YE DOERS OF THE WORD" [1]

If a man will make himself. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Padhānika Tissa. [142]

This Elder, we are told, obtained a Subject of Meditation from the Teacher, and taking five hundred monks with him, entered upon

[1] This story is a very free version of the Introduction to *Jātaka* 119: i. 435. Text: N iii. 142–144.

residence in a forest. But first he admonished the monks, saying, "Brethren, you have obtained a Subject of Meditation from the living Buddha; therefore be heedful in meditation." So saying, he lay down and went to sleep. Those monks walked up and down during the first watch, and in the middle watch entered the monastery. When the Elder, who was sleeping, woke up, he went to those monks and said to them, "Did you come here thinking to yourselves, 'We will lie down and go to sleep'? [143] Leave the monastery immediately, and devote yourselves to meditation." So saying, he himself went back again, lay down, and went to sleep.

The other monks walked up and down during the middle watch, and in the last watch entered the monastery. The Elder woke up again, went to them, drove them out of the monastery, and then himself went back again, lay down, and went to sleep. Since the Elder did this repeatedly, those monks were not able to concentrate their attention, either on the recitation of the Sacred Word or on their meditations, and as a result, their minds were distraught. Finally they said to themselves, "Our teacher must be exceedingly energetic. Let us watch him." When they discovered what he was doing, they said, "We are lost, brethren; our teacher declaims empty declamations." So tired were the monks from the little sleep they got that not a single monk was able to develop Specific Attainment.

Having completed residence, they went back to the Teacher. The Teacher, after exchanging the usual friendly greetings with them, asked them, "Monks, did you observe heedfulness? Did you perform your meditations faithfully?" Then the monks told him the whole story. Said the Teacher, "Monks, this is not the first time this Elder has made your efforts miscarry; he did the same thing before." So saying, in compliance with their request, he related the Akālarāvi-kukkuṭa Jātaka:[1]

> Brought up by no mother or father, dwelling in the house of no teacher,
> This cock knows neither the right time nor the wrong time to crow.

Said the Teacher, "At that time that cock was this very Elder Padhānika Tissa, those five hundred monks were these very novices, and the world-renowned teacher was I myself."

Having related this Jātaka, the Teacher said, "Monks, if a man is to admonish others, he must first subdue himself; for if, under these circumstances, he admonish others, [144] being well subdued

[1] *Jātaka* 119: i. 436.

himself, he can subdue others." So saying, he pronounced the following Stanza,

159. If a man will make himself what he instructs others to be,
Being himself well-subdued, he may subdue others;
For, as the saying goes, it is a hard thing for a man to subdue himself.

XII. 4. "AND HATE NOT HIS FATHER AND MOTHER" [1]

For self is the refuge of self. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the mother of Elder Kumāra Kassapa.

4 a. Birth of Kumāra Kassapa

The story goes that she was the daughter of a treasurer in the city of Rājagaha. From the time she reached the age of reason, she sought permission to become a nun, but although she asked her mother and father again and again, she failed to obtain from them permission to enter the Order. [145] On reaching marriageable age, she married, went to live in her husband's household, and amid the cares of the household life proved a devoted wife. Now in no long time she conceived a child in her womb. But she knew not that she was pregnant. Winning the favor of her husband, she asked to enter the Order and obtained his permission to do so. So, not knowing that she was pregnant, he conducted her with great pomp to the community of nuns, and obtained for her admission to the Order at the hands of the nuns belonging to the faction of Devadatta.

After a time the nuns observed that she was pregnant. Said they, "What does this mean?" She replied, "Noble sisters, I know not what this may mean, but this I know for certain, that my chastity is unimpaired." So the nuns conducted her to Devadatta, and said to him, "This nun retired from the world through faith. We know not when she conceived this child. What, therefore, shall we do?" Devadatta thought only, "Let not reproach be cast upon the nuns who receive instruction from me." Therefore he said, "Expel her from the Order." When the young nun heard those words of Deva-

[1] This story follows closely the Introduction to *Jātaka* 12: i. 145–149. The *Jātaka* version, however, lacks the account of the meeting between Kumāra Kassapa and his mother. Compare *Aṅguttara Commentary on Etadagga Vagga, Story of Kumāra Kassapa*, p. 173. Text: N iii. 144–149.

datta, she said, "Noble sisters, do not ruin me. But I did not retire from the world at the instance of Devadatta. Come, conduct me to the Teacher at Jetavana."

Accordingly they took her with them, went to Jetavana, and laid the matter before the Teacher. Now, although the Teacher knew that she had conceived the child when she was living in the world, yet, for the purpose of disproving the false accusation, he summoned King Pasenadi Kosala, Mahā Anāthapiṇḍika, Culla Anāthapiṇḍika, Visākhā the female lay disciple, and other great personages, giving the following orders to the Elder Upāli, "Go clear this young woman of the charge against her in the midst of the Fourfold Assembly."

The Elder caused Visākhā to be summoned before the king and put the case in her hands. Visākhā caused a curtain to be drawn about the young woman, and within the curtain made an examination of her hands, feet, [146] navel, belly, and extremities. Then she computed the months and days, and perceiving that the young woman had conceived the child when she was living in the world, informed the Elder of that fact. Thereupon the Elder proclaimed her innocence in the midst of the Fourfold Assembly. After a time she brought forth a son, strong and mighty, for whom she had prayed at the feet of the Buddha Padumuttara.

Now one day, as the king was passing near the community of nuns, he heard the cry of a child. "What is that?" he asked. "Your majesty," they replied, "a certain nun has given birth to a child; that is the sound of his voice." So the king took the boy to his own house and committed him to the care of his daughters. On the day appointed for the naming of the child, they gave him the name Kassapa. But because he had been brought up in princely state all the people called him Prince Kassapa, Kumāra Kassapa.

One day on the playground he struck some boys. They cried out, "We have been struck by that Motherless-Fatherless." Kassapa immediately ran to the king and said to him, "Your majesty, they say I have neither mother nor father; tell me who my mother is." The king pointed to his daughters and said, "There are your mothers." But the boy replied, "I have not so many mothers as that; by right I should have only one mother; tell me who she is." The king thought to himself, "It is impossible to deceive this boy." So he said to him, "Dear boy, your mother is a nun, and I brought you here from the nuns' convent."

No more than this was needed to arouse deep emotion in the heart

of the boy. He immediately said, "Dear friend, obtain for me admission to the Order." "Very well, dear boy," replied the king. So with great pomp he conducted the boy to the Teacher and had him admitted to the Order. After he had made his full profession he became known as Elder Kumāra Kassapa. Receiving a Subject of Meditation from the Teacher, he retired to the forest. But although he strove and struggled with might and main, he was unable to develop Specific Attainment. So, thinking to himself, "I will obtain a Subject of Meditation from the Teacher better suited to my needs," he returned to the Teacher and took up his residence in Andha Grove.

(Now a monk who, in the time of the Buddha Kassapa, had performed his meditations alone and had attained the Fruit of the Third Path, and had been reborn in the World of Brahmā returned from the World of Brahmā, and asked Kumāra Kassapa fifteen questions, but sent him away with the words: "None other than the Teacher can resolve these questions. Go to the Teacher and get their solution." Kumāra Kassapa did so, and at the end of the answers to the questions attained Arahatship.) [1] [147[1]]

4 b. "And hate not his father and mother"

Now for twelve years following Kassapa's retirement from the world, tears streamed from the eyes of the nun his mother. With face wet with the tears she shed because of the suffering caused her by separation from her son, she went on her rounds for alms. One day she saw her son the Elder in the street. Crying out, "My son! my son!" she ran to meet him, and falling at his feet, rolled on the ground. Milk streamed from her breasts, and her robe was wet, as she rose from the ground and took the Elder in her arms.

The Elder thought to himself, "If she receives kindly words from me, it will mean her undoing; therefore I will speak harshly to her." So he said to her, "What are you about? Can you not away with human affection?" Thought the mother, "How like a brigand he talks!" And she said to him, "Dear son, what say you?" But he only repeated again the same harsh words. Thereupon she thought, "Ah, because of him I have not been able to restrain my tears for twelve years! But he has hardened his heart towards me; why should I have anything to do with him any more?" And then and there,

[1] See *Majjhima* 23: i. 142–145.

uprooting affection for her son, on that very day she attained Arahatship.

Some time afterwards the monks began a discussion in the Hall of Truth: "Devadatta all but destroyed Kumāra Kassapa, endowed with the faculties requisite for Conversion, and the nun his mother; but the Teacher became their refuge. Oh, how great is the compassion of the Buddhas for the world!" [148] At that moment the Teacher approached and asked them, "Monks, what subject are you discussing now, as you sit here all gathered together?" When they told him, he said, "Monks, this is not the first time I have been their refuge and defense. I was their refuge in a previous state of existence also." So saying, he related the Nigrodha Jātaka [1] in detail:

> Follow only the Banyan deer; abide not with the Branch.
> Better death with the Banyan deer than life with the Branch.

Then said the Teacher, identifying the characters in the Jātaka, "At that time the Branch deer was Devadatta, and the herd of the Branch deer was the retinue of Devadatta; the doe that reached her turn was the nun; her fawn was Kumāra Kassapa; and the Banyan deer, the king of the deer, who offered his life for the doe with young, was I myself."

And praising the nun for uprooting affection for her son and for establishing herself as a refuge for herself, he said, "Monks, inasmuch as the goal of heaven or the goal of the Paths which one man has earned for himself cannot become the property of another, therefore self is the refuge of self. How can one man be the refuge of another?" So saying, he pronounced the following Stanza,

> 160. For self is the refuge of self.
> Indeed, how can one man be the refuge of another?
> For by his own well-tamed self
> A man gains for himself a refuge which is hard to gain.

XII. 5. KILLING OF MAHĀ KĀLA [2]

The evil done by self. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain lay disciple named Mahā Kāla, who had attained the Fruit of Conversion. [149]

[1] *Jātaka* 12: i. 149–153.

[2] Cf. story xii. 9, and *Thera-Gāthā Commentary*, cxxi and ccxliv. Text: N iii. 149–152.

The story goes that on the eighth day of the month Mahā Kāla took upon himself the obligations of Fast-day, and spent the entire night at the monastery listening to the Law. Now during the night some thieves broke into a certain house and began to gather up spoils. The owners, awakened by the rattling of iron vessels, set out in pursuit of the thieves. Finding that they were pursued, the thieves began to throw away what they had stolen, but the owners pursued them all the same. When the pursuers came in sight, the thieves scattered in all directions, one of them taking the road leading to the monastery.

Now early in the morning, Mahā Kāla, who had listened all night long to the preaching of the Law, was bathing his face on the bank of the monastery pool. As the thief came along, he threw his spoils down before Mahā Kāla and then continued his flight. When the men who were pursuing the thieves came up and saw the stolen goods lying before Mahā Kāla, they said to him, "So you are the man who broke into our house and stole our property! Yet here you are acting as though you had been listening to the Law!" [150] And seizing him, they beat him to death, and having thrown his dead body aside, departed.

Early in the morning when the young monks and novices set out from the monastery with water-pots in hand, they discovered the dead body of Mahā Kāla. And straightway they reported the matter to the Teacher, saying, "This lay disciple spent the night at the monastery listening to the Law and met death contrary to his deserts." The Teacher replied, "It is quite true, monks, that Kāla's death was quite undeserved, if one considers only the present state of existence. But what he received was in exact conformity with an evil deed he committed in a previous state of existence." Then, in compliance with a request of the monks, the Teacher related the following

5 a. Story of the Past: The soldier and the man with a beautiful wife

Long, long ago, the story goes, there was a certain frontier village in the country of the king of Benāres, and a forest hard by, and at the entrance to the forest a band of thieves used to lie in wait for travelers. The king accordingly posted one of his soldiers at the entrance to the forest, and for a certain consideration this soldier would escort travelers into the forest and back again.

One day a certain man, accompanied by a beautiful wife, approached the entrance to the forest in a small carriage. When the king's soldier saw this woman, he fell in love with her. Therefore, when the man said to him, "Sir, escort us through the forest," the soldier replied, "It is too late now; early in the morning I will escort you through the forest." But the traveler said, "We are in good season, sir; pray escort us through the forest immediately." "Sir, you must turn back; you will find food and lodging in our house." The traveler did not wish to turn back, but the soldier gave a sign to his men, and they turned the carriage around. And in spite of the traveler's protests, the soldier lodged the man and his wife in the gate-house and caused food to be prepared for them.

Now the soldier had a precious stone in his house, and this he caused to be placed in the traveler's carriage. When it was daybreak, he caused a sound to be made as though thieves were entering his house. Immediately afterwards his men came and reported to him, "Master, your precious stone has been carried off by thieves." Thereupon the soldier posted guards at the gates of the village and gave orders to them as follows, "Search everybody who comes out of the village."

Early in the morning the traveler harnessed his carriage [151] and set out. The soldier's hirelings stopped the carriage, searched it, and finding concealed therein the very stone which they themselves had placed there, reviled the traveler, saying, "It was you who stole the jewel, and having stolen it, are now running away." And having beaten the traveler soundly, they brought him before the headman of the village and said to him, "Master, we have caught the thief." Said the village headman, "After my good friend had lodged him in his house and given him food to eat, he stole his jewel and tried to run away. Take away this wicked fellow." And he had him beaten to death and his dead body cast away.

This was his deed in a previous state of existence. When he passed out of that state of existence, he was reborn in the Avīci Hell, and after suffering torment in hell for a long period of time, because the fruit of his evil deed was not yet exhausted, he was beaten to death in this manner in a hundred existences. **End of Story of the Past.**

When the Teacher had thus related the evil deed committed by Mahā Kāla in a previous state of existence, he said, "Monks, it is only the evil which living beings here in the world commit that

crushes them in the four states of suffering." So saying, he pronounced the following Stanza,

161. The evil done by self, begotten by self, originating in self,
Grinds a fool even as a diamond grinds a hard jewel.

XII. 6. DEVADATTA SEEKS TO SLAY THE TATHĀGATA [1]

He whose wickedness has passed all bounds. This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to Devadatta. [152]

For on a certain day the monks began a discussion in the Hall of Truth: "Brethren, Devadatta, whose habit is wickedness, whose nature is evil, as evil desire waxed strong in him, solely because of his wicked nature, wormed himself into the favor of Ajātasattu, bestowed rich gain and high honor upon him, incited him to the murder of his father, and afterwards, conspiring with him, went about seeking by some means or other to slay the Tathāgata."

At that moment the Teacher drew near and asked them, "Monks, what are you discussing now as you sit here all gathered together?" When they told him, he said, "Monks, this is not the first time Devadatta has gone about seeking by some means or other to slay me; he did the same thing in a previous state of existence also." So saying, he related the Kurunga Miga and other Jātakas. Then he said, "Monks, when a man allows his wickedness to pass beyond all bounds, the evil desire which springs up because of his wickedness, like a creeper which wraps itself about a Sāl-tree and finally crushes it, flings him forth to Hell or to one of the other states of suffering." So saying, he pronounced the following Stanza, [153]

162. He whose wickedness has passed all bounds, even as a creeper overspreads a Sāl-tree,
Makes himself that which his enemy would wish him to be.

[1] Cf. story i. 12 *b*. Text: N iii. 152–153.

XII. 7. DEVADATTA SEEKS TO CAUSE A SCHISM IN THE ORDER [1]

Easy to do. This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to Devadatta's going about for the purpose of causing a schism in the Order. [154]

For on a certain day Devadatta went about to cause a schism in the Order, and seeing Venerable Ānanda going his round for alms, informed him of his intention. When the Elder heard what Devadatta said, he went to the Teacher and said this to the Exalted One: "Reverend Sir, this very morning I put on my undergarment, and taking bowl and robe, entered Rājagaha for alms. And, Reverend Sir, as I was going about Rājagaha for alms, Devadatta saw me. And seeing me, he drew near to where I was, and having drawn near to where I was, said this to me, 'From this day forth, brother Ānanda, I shall keep Fast-day and carry on the business of the Order apart from the Exalted One, apart from the Order of Monks.' To-day, Exalted One, Devadatta will rend the Order asunder, and will by himself keep Fast-day and carry on the business of the Order." Thereupon the Teacher breathed forth the following Solemn Utterance,

> Easy to do for the good is the good; the good is hard for the evil to do;
> Evil is easy for the evil to do; evil is hard for the noble to do.

Then said the Teacher, "Ānanda, what is not good for one, is easy to do; what is good for one, is hard to do." So saying, he pronounced the following Stanza,

163. Easy to do are those things which are not good, and those things which are hurtful to oneself;
But that which is salutary and good is exceedingly hard to do.

XII. 8. THE JEALOUS MONK [2]

He that reviles the Religion of the Holy. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Kāla. [155]

[1] This story is derived from the *Vinaya, Culla Vagga*, vii. 3. 17: ii. 198[17-35]. Cf. also *Udāna*, v. 8: 60–61. Text: N iii. 154–155.

[2] Text: N iii. 155–156.

In Sāvatthi, the story goes, a certain woman used to minister to this Elder with the tenderness of a mother for a son. Now the family who lived in the house next door went one day to hear the Teacher preach the Law, and when they returned, they uttered words of praise, saying, "Oh, how wonderful are the virtues of the Buddhas! Oh, how pleasing is the preaching of the Law!" After listening to their words of praise, this woman said to the Elder, "Reverend Sir, I too wish to hear the Teacher preach the Law." But he dissuaded her from going, saying, "Do not go there." Likewise on the second day and on the third day he dissuaded her from going, but in spite of his efforts to dissuade her, she still desired to hear the Teacher preach the Law.

Now why was it that he dissuaded her from going? This, we are told, was the thought in his mind, "If she hears the Teacher preach the Law, she will have no more use for me." One day early in the morning, after she had eaten her breakfast, she took upon herself the obligations of Fast-day and went to the monastery, enjoining the following command upon her daughter, "Dear daughter, minister faithfully to the noble Elder." When the Elder came to the house, the daughter served him with food. "Where has the eminent female lay disciple gone?" asked the Elder. "She has gone to the monastery to hear the Law," replied the daughter. [156]

When the Elder heard that, the fire of hatred flamed up in his belly and consumed him. "Now she has broken with me," exclaimed the Elder, and went quickly to the monastery. When he saw the woman listen to the Teacher preaching the Law, he said to the Teacher, "Reverend Sir, this stupid woman does not understand your subtle discourse on the Law. One ought rather to preach to her on the duty of almsgiving and on the moral precepts." But the Teacher, perceiving his motive, said, "Vain man, because of your own false views, you revile the Religion of the Buddhas. But in so doing you strive only to your own hurt." So saying, he pronounced the following Stanza,

164. He that reviles the Religion of the Holy, the Noble, the Righteous,
Such a simpleton, by reason of his false views,
Brings forth fruit to his own destruction, like the fruit of the kaṭṭhaka reed.

XII. 9. COURTEZANS SAVE A LAYMAN'S LIFE [1]

By self alone is evil done. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the lay disciple Culla Kāla. [157]

For on a certain day, just as in the story of Mahā Kāla, tunnel thieves were pursued by the owners of the stolen property. Now early in the morning the lay disciple Culla Kāla, who had spent the night at the monastery listening to the Law, came out of the monastery and set out on the road to Sāvatthi. The thieves threw down the stolen property in front of that lay disciple and continued their flight. When the men pursuing the thieves saw the lay disciple, they cried out, "There is the man who played thief last night, acting as though he had been listening to the Law. Catch him!" So saying, they seized the lay disciple and beat him.

Now some courtezans, on their way to the bathing-place on the river, saw the lay disciple and said to his captors, "Sirs, go your way; this man did nothing of the sort." So saying, they obtained his release. Thereupon the lay disciple went to the monastery and told the monks what had happened, saying, "Reverend Sirs, I should have been killed by some men, had not some courtezans saved my life." The monks repeated the story to the Tathāgata. The Teacher listened to the story and said, "Monks, the lay disciple Culla Kāla's life was indeed saved, both through the intercession of courtezans and because he was himself guiltless. For living beings here in the world, by reason of the evil deeds which they themselves commit, of themselves suffer in hell and in the other states of suffering. But they that do good works of themselves obtain Salvation and go to heaven and to Nibbāna." So saying, he pronounced the following Stanza,

165. By self alone is evil done, by self alone does one suffer.
By self alone is evil left undone, by self alone does one obtain Salvation.
Salvation and Perdition depend upon self; no man can save another.

[1] Cf. story xii. 5, and *Thera-Gāthā Commentary*, cxxi and ccxliv. Text: N iii. 157–158.

XII. 10. BY RIGHTEOUSNESS MEN HONOR THE BUDDHA [1]

Let a man not neglect his own good for that of another. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Attadattha. [158]

For when the Teacher was about to pass into Nibbāna, he said to his disciples, "Monks, four months hence I shall pass into Nibbāna." Thereupon seven hundred monks who had not yet attained the Fruit of Conversion were deeply moved, and never leaving the Teacher's side, whispered to each other, "Brethren, what are we to do?" But Elder Attadattha thought to himself, "The Teacher says that four months hence he is to pass into Nibbāna. Now I have not yet freed myself from the power of the evil passions. Therefore so long as the Teacher yet remains alive, I will strive with all my might for the attainment of Arahatship." Accordingly Elder Attadattha went no more with the monks.

Now the monks said to him, "Brother, why is it that you thus avoid our company and no more talk with us?" And conducting Elder Attadattha to the Teacher, they laid the matter before him, saying, "Reverend Sir, this Elder does thus and so." The Teacher asked Elder Attadattha, "Why do you act thus?" The Elder replied, "Reverend Sir, you have said that [159] four months hence you are to pass into Nibbāna; and I have determined that so long as you yet remain alive, I will strive with all my might for the attainment of Arahatship."

The Teacher applauded him for his wise decision and said to the monks, "Monks, whosoever sincerely loves me should be like Elder Attadattha. For truly they honor me not who honor me with perfumes and garlands. They only honor me who fulfill the higher and the lower Law; therefore others also should follow the example of Elder Attadattha." So saying, he pronounced the following Stanza,

166. Let a man not neglect his own good for the good of another, however important. A man should learn what is good for himself and apply himself thereto with diligence.

[1] Cf. stories xv. 7 and xxv. 4, and Dīgha 16: ii. 138. Text: N iii. 158–160.

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